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Peace Be Unto You

Healing & Prosperity Thoughts

by Charles Fillmore

TO BE USED FROM

OCTOBER 20 to NOVEMBER 19

Healing: Night and day my mind is steadfastly fixed on Thee as the one and only source of life and health, and I am made whole.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I count all my resources as from Thee, and my income is steady and sure.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

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UNITY

Devoted to Christian Healing

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The Simplicity of Truth

CHARLES FILLMORE

REQUESTS FOR SHORT, simple methods of imparting Truth come to us from readers of our literature. One man says, "I wish that you would write me in just a few words where Jesus Christ is, and tell me why He went away." Others want the science of Mind explained in a paragraph. Here is a sample request: "I wish that you would write out your lessons as you would instruct a child in his A B C's. I do not want to have to think nor study, but I want to know about Truth."

These people, who want the deep things of the Spirit explained so simply that the child mind can comprehend them, are striving to get wisdom without seeking for it. Jesus said, "Seek, and ye shall find; knock, and it shall be opened unto you."

All of the higher phases of life require that abundance of imagination be given in the expression of the original idea. Consideration of imagina-

tion's work in the development of the mind is getting to be of more and more importance. Even physical scientists have come to the conclusion that the imagination is an important factor in bringing about physical manifestations, and they have to depend upon the higher forms of thought to explain the simplest product of nature. In other words, if you would understand absolute things, you must rise to the larger viewpoint. If you would understand the power within the universe and man, you must relax your contemplation of temporal things. You should not ask to have everything explained to you from your plane of consciousness. You should be wise enough to admit that there are things that you do not understand; that there are realms of intelligence that you have not touched; that there is a world existing all about you that you cannot comprehend except through an expansion of your mind.

Do not assume that Truth is hard to understand, because it is not. All that the student of Truth has to do is to give the subject close attention. Do not ask for simple things, but aspire to the deep things of God. Then, like those at Pentecost, you will "speak with other tongues."

This requires a relinquishment of what we term "the intellectual understanding." We must let go; at the same time we must take hold. The man who is deep in the world's ways must be so obedient and so childlike that he is willing to give up his way and trust another way, the way of Spirit. To do this requires submission, which is not always easy for the man of self-will. The man of self-will clings to his way of looking at things and demands that spiritual

philosophy shall conform to his viewpoint. Hence the cry from many sources, "Make it all so easy that we intellectual people who are yet children in spiritual understanding, may be able to grasp the wonders of creation; bring the lofty things right down to our little kindergarten plane of consciousness."

It is true you must become as a little child, and take these wonderful truths of Spirit step by step; but this childlike attitude is one of receptivity. Spirit means the realm of reality, the realm where ideas are open on every side; where there are no limitations. The spiritual-minded deal with unobstructed ideas, and if you have not grasped the unrelated thought you are apt still to want the Absolute reduced to terms and conditions of the relative.

The intellectual man wants divine love expressed in physical terms so he can run it through his little mind and bring it into the compass of mortal thought. Love cannot be confined in that way. When love is hampered in human consciousness by selfishness we have personal love, with its concomitants of possession, jealousy, and other mortal limitations.

Consciousness covers the whole universe of being, and yet it is so simple that even the smallest cell in the universe is subject to its law. The law of consciousness provides that we shall know the relation of all things. Knowledge springs up as we come into touch with things through consciousness. If we want to know, we must develop consciousness; we must grow from within and not from without. We might increase like a snowball, gathering knowledge on the outside; but if we went rolling down hill we should eventually strike something and go

to pieces. That is exactly the way with people who are accomplished in terms of external experimentation, external study and reading. They get a great deal of knowledge; it is plastered on the outside, and not having a center of spiritual cohesion within, they are upset by such a truth as that of continuous life in the body, for example, and go to pieces.

This is not the way to get knowledge. Knowledge must be assimilated; we must feel everything; we must come into direct touch with the source of things, and then we shall know about everything.

This is the philosophy we are teaching, and it appeals to everyone who begins this inner unfoldment. It reveals that Spirit is real and that there is a real life and intelligence back of every thought.

Spirit is the true controlling power. Thought moves the world, and in applying the power of thought in simple matters we find that every thought we have either develops us from within, or plasters on negation from without.

What kind of thoughts are you thinking? We must analyze our thinking, because every thought counts in building the character, in making the man. The study of thought is the most important work in which man can engage. The time will come when all our schools will teach the principles of thinking as they now teach mathematics and music. Everything will have to be first analyzed from the standpoint of thought, because thought is basic in all the world's sciences.

We should search out our thoughts, sift them, and get them adjusted under the divine law. Then our life will begin to grow harmonious. We know

what it is to worship God, to worship him in spirit and in truth; but we must begin with the common things. We find that so simple a matter as getting "sore" at someone, makes an irritated place in mind that will produce a sore spot in the body. Therefore it is not safe to get sore at anybody. It is not safe to keep thinking of some obnoxious, objectionable thing, or to imagine that someone is trying to injure us in underhanded ways, trying to do evil to us. These "sore" thoughts make our mind and body sensitive, and we get irritable and touchy. The man who gave five thousand lapel buttons to his friends upon which appeared in raised letters "I am not mad at anybody," touched the very foundation of world reform.

This brings us again to the imagination. Every person and object we see in the world without we carry as an image in our mind. We cannot think of anyone without calling up his image; the image makes an impression in the living substance of our mind. So we carry in our mind all the people we know, and we clothe their images with substance and life from the very essence of our soul.

We come into touch with everything through consciousness. If we think of someone as our enemy, that determines the character of our own image of him. Whether he realizes it or not, so far as we are concerned he is our enemy. This leads to a fighting thought, and in our own mind and body a battle rages every time we think of our enemy. The so-called enemy may have forgotten all about us. Or he may be so interested in other things that he does not have time to give us a thought. But that

does not make any difference in the effect on our mind if we continue to build up the warring thought. There is a quick remedy for this destructive state of mind. This remedy is love; not personal love but impersonal love, divine love. When we act unselfishly, or forgive one who has wronged us, the uplift that comes to us is a touch of divine love.

Then it is plain to see that we must be careful to regulate our thoughts so as to accord with Infinite Mind. God is love. Love is the power that prevents the friction of life. The love of God is the unifying element for the whole human family. Love is a fixed factor in the spiritual realm; it regulates each individual and thing in relation to the divine order, just as the parts of the whole planetary system are adjusted, part to part. When we come to a full realization of this truth, all antagonism, all soreness, all opposition, and all criticism drop out of consciousness. To think of divine love for a single instant connects you with its harmonizing substance, and it at once begins to work with and for you. Then what a tremendous force is evolved by those who have thought of love until they are enveloped in it!

We live in two realms of consciousness, the real and the apparent. The realm of forms is the objective expression of our thoughts, consequently it is not the realm of the real. Jesus said, "Judge not according to appearance." We know for a truth that God is Spirit, that His law is operative in us, and that the adjusting force that regulates our life and makes us into an expression according to His law is love.

Therefore we must hold constantly for the unity

of ourselves with love. We know that we have a loving soul, that we love certain things. Why cannot our love be expanded to include all things? It can be. The Christ of God loves everything, and this Christ is the true self of man. Our work is to adjust ourselves to the divine law and let infinite love express itself in us. All enmity will melt away when the currents of love flow out; all sore places in mind and body will be healed when we judge with love.

If we let love rule in our soul we shall grow strong, for flowing with the love thought is a strength thought. We dissipate our forces, we decrease our strength through lack of love, through mentally fighting men of straw.

Do not waste your energy by foolish thinking. Wasting energy means wasting money. People waste energy by thinking of the things they are going to accomplish in the great future. It would be a great deal better for you to sum it all up in the now, to concentrate and think about the things that you are accomplishing in the present moment. Think about the power of the man within, then you will be an overcomer. There is no other way to overcome but to get hold of the self and master the foolishness and ignorance of the sense consciousness.

God is Spirit, and they that worship Him must worship Him in spirit and in truth. We need to understand where God is, who He is, His character; then our worship, our praise, our adoration, our aspiration will be conserved in the Spirit within ourselves. We aspire to be better and higher and nobler and stronger and wiser than we are. How shall we fulfill our aspirations? By this very process of uni-

fication with the true God, our source, our spiritual Father. This unification is the object of every meeting, and of every gathering of those who believe in Spirit and who are trying to follow spiritual ways. They meet for the purpose of worshiping God, of bringing to consciousness and making a union with the great omnipresent mind of Being.

Mind is the sum total of Being. Life, love, substance, intelligence are attributes of God. We can take an attribute of God, directing all the forces of mind to what we call concentration, until we bring that attribute into expression in our own self and in the lives of those we touch in consciousness. If we think of God as love, the love principle will begin to express itself in consciousness, and we shall feel the presence of love. So with strength and life and power and all the other God essences. But the greatest of these is love.

In expressing love we think of the heart as a great love center. Let us hold this thought in our heart: "God is expressing in me divine forgiveness and love for everybody and everything." Then we shall put away all hate, antagonism, opposition, and resistance, and send out to everybody and everything, ourselves included, the love of God, the supreme, all-powerful good.

A lady who was coming out of "nervous prostration" through love, said she could love everybody and send everybody thoughts of love except her husband, who had been a drunkard for twenty years and who had abused her until she hated him. We said, "Could you not in the silence hold a single thought of love for him?" No, she said; every time she tried

to think of him the feeling of hate would be so strong that only the thought of hate went to him. This at first seemed a hard proposition. Then it came to us that through Christ God poured out His love upon all. So we said to her: "You know that Christ is the spiritual being of all men, and that God loves your husband's spirit. Then you can put the whole matter into the hands of God, through Christ, and say, 'The Christ of God loves you, and I, through Christ, love you.' " She said she could say that, and she did. After she took up that treatment her husband gradually changed; changed his attitude toward her, because she was changing her attitude toward him; he was healed, and became a good man.

We cannot tell how far-reaching this woman's thought of her husband as a bad man and a drunkard may have been. We cannot tell how far we are carrying some negative thought; we cannot tell how far it is working in our own life. We know however that the law is unchanging and inexorable in its exactness and that we are held accountable for our lightest thought and word.

The way out of error thought is to say to every thought of negation, "In Christ I forgive you." The forgiving thought is not to be sent out from the mortal concept of love, but it is to be put in the great Christ law of love that forgives to the uttermost.

Now is the time to put this power of love into operation. Probably everyone knows someone whom he has not fully forgiven. Here is the opportunity to express forgiveness in Christ. Be still and speak these words: "I forgive you in Christ; the love of God, through Christ, is now manifest in you."

By Thy Words

NARADA EVÅLDT

THE GREAT POWER vested in words and the vital part words play in shaping man's affairs and environment was well understood by the prophet Isaiah when he said, "My word . . . shall not return unto me void, but it shall accomplish that which I please."

When we realize even in a small way the tremendous power a word carries how careful we shall be to speak only those words which build fruitful, harmonious, and free lives.

It is said that we learn the lessons of life either by having some personal experience ourselves or else by observing another's personal experience. Most of my lessons have been learned by actually living through the experience needed to teach me, but recently I learned by observation a lesson that I had been struggling with for a long time. What I saw brought into clear focus the negation that had been holding me in bondage for eighteen long months.

Eighteen months before my husband had been taken suddenly and desperately ill. We rushed him to a hospital, where he was kept under observation for five days. His ailment was diagnosed as stomach ulcer and he was given a strict diet, sent home, and ordered to rest in bed for a week longer. We followed the doctor's orders to the letter, but my husband showed no improvement. Instead he grew

worse, complained of severe pains in his side, ran a constant temperature, and lost thirty-five pounds. One morning he had a slight mouth hemorrhage. The doctor said it indicated an abscess somewhere in the vicinity of the lung. He took X-rays and fluoroscopes and gave treatments. My husband would seem to respond to the treatments for about ten days; then there would be another flare-up.

For one year we lived in this nightmare of doctors, hospitals, pain, confusion, and despair. Seven times that year he was rushed to the hospital. He had just been home a few days from his last hospitalization when a painful swelling appeared on his leg. By now I was so saturated with my fear thoughts that I expected anything to happen, so back to the hospital he went. They found a bone infection. An operation followed, then more weeks of treatment.

I had been a Unity student for some years. I believed in spiritual healing, had had spiritual healing myself. I tried to hold to the truth for my husband, but the constant battering left me pretty well drained of everything but dread and apprehension. I meditated on the power of God, tried to pray, to be positive, but the only thought that seemed to stay fixed in my mind was the fear that something else was on its way to hit us. My words betrayed this deep-seated fear. When friends inquired about my husband I would say: "He is home now, but no doubt the next time you call he will be back in the hospital." In despair I would almost beg my husband to stay well, try to keep out of the hospital. But all the time I kept thinking that no matter

what we did the hospital was inevitable.

Following the leg operation the hemorrhages started again. The chest specialist said there was nothing to do but operate, so to the hospital again for surgery.

By this time my friends were exceedingly sorry for me, but I was even more sorry for myself. I felt I was getting a pretty raw deal from life, and I just about gave up trying to work it out. Mentally I was in a sad state.

All through this long period of trial our friends were wonderfully kind. One couple in particular, Mr. and Mrs. B—— were so loyal, so faithful with their visits and with the words and acts that help one carry on. We had been close friends for many years, and since Mr. B—— had retired from active business ten years before, they were able to come in and spend many afternoons with us, cheering my husband and giving me moral support.

Some years before the B——s and Mrs. B——s father had gone together and bought a large house, converting it into two lovely apartments. The B——s lived in one and the father in the other. The father was in his eighties, a fine old gentleman; and while he lived alone in his apartment he took his meals with the B——s.

Mrs. B—— was a very kind, conscientious daughter and gave a great deal of time and attention to her father. Though she seemed to enjoy caring for "Dad," she complained that he was quite a care. She said she and her husband could not live their own life; could not travel or have any freedom because they were so bound by Dad. This

thought of being bound became almost an obsession with them, and we were never together that this topic did not come up. Several times Mr. B—— remarked: "Yes, Dad is a great care, and I suppose he will wind up in a wheel chair and we shall be tied for the rest of our lives."

I couldn't quite agree with this view, for Mrs. B—— had a woman who came in three or four times each week to stay with Dad, and she also called her if she and her husband wanted to go out for the evening. Then too Dad was well-to-do, so there was plenty of money to pay someone to live in his apartment with him and take over his full care, thus freeing the B——s for traveling, for going where they pleased, for doing what they pleased. Once I suggested they do this, but Mrs. B—— said she could not be happy unless she saw her father every day and knew he was all right. So I said no more, and she went on complaining about being bound.

One afternoon they dropped in to tell us that they were leaving next morning for a two-weeks' fishing trip. They had engaged a woman to come and stay with Dad. They were quite excited about their coming trip, and we were happy for them. We were also happy for ourselves, for my husband had gained steadily in the past three months, and it was beginning to look as though he would soon be completely well and back at work. Over a cup of tea we talked about their vacation and our own good prospects. As they were leaving Mrs. B—— said: "After all these years of being tied down with Dad we are certainly going to enjoy our freedom."

They went on their trip, but their freedom was short-lived. Four days after they arrived at their camp Mr. B—— suffered a severe stroke. He was brought home, his left side completely paralyzed. My husband and I were the first visitors he was allowed to have. The picture of Mr. B——, a man who had always been so active, lying there helpless was one of the most pathetic sights I ever saw. Pity tugged at my heart as I tried to speak words of cheer and encouragement. Week after week we called there doing what we could to help these friends who were now going through a trial similar to the one we had so recently experienced.

One day while we were there Mr. B—— was lifted from his bed and placed in a wheel chair. As the nurse wheeled him over to the window Dad came into the room. I looked at Mr. B—— sitting helpless in the wheel chair. I looked at Dad. Suddenly this picture brought into my mind the words I had so often heard Mr. B—— speak: "Yes, Dad is a great care, and I suppose he will wind up in a wheel chair and we shall be tied the rest of our lives." But the picture before me showed the opposite. Dad was walking and Mr. B—— sat in a wheel chair. My mind ticked off questions as I recalled the many, many times I had heard the B——s complain about being bound. Was there a connection between their words and this present condition of bondage? Did words have power to work out their meaning in our affairs and environment? Could our spoken words actually bring about a physical condition?

From past experience I knew that words have

the power to free one from unhappy and binding situations, for I had been freed many times by affirming that there was only one power, God. Since this was a fact was it not logical that if a word had the power to free one from an inharmonious condition it also had the power to bind one to an inharmonious condition? Jesus taught: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." My mind hurried back over the past eighteen months of my husband's illness. I recalled the many, many times I had said to friends, "Yes, he's better now, but I expect he will be back in the hospital the next time you call," and the many, many times I had said to my husband, despair in my voice, "You seem to be on top now, but will it last this time, or is it only another interval between hospitals and operations." Had my words prolonged his illness? It was not so difficult for me to fit the B——s' condition of bondage to their words, for they had both said time and time again that they were bound; but how did my words prolong the illness of my husband?

Isaiah had said, "My word . . . shall not return unto me void, but it shall accomplish that which I please." This being true, words must follow an exact law, and this law must be the law of attraction, a negative word attracting an inharmonious and binding condition, a positive word attracting a harmonious and freeing condition. Had I held steadfastly, in spite of appearances, to the truth that there is only one power, good, operating in my life, my husband's illness would have vanished and his true state of perfection would have become mani-

fest. Because I spoke negative words and spoke them to him, he accepted these words, and together we kept ourselves in bondage to illness and despair. I now realized how grave a responsibility is the choice of words; and how careful we must be to speak only positive words, and how careful we must be to listen to and accept only positive words. Our negative words can present a picture that another may accept and be bound by, or we may accept the negative words of someone and bind ourselves. Even words of sympathy spoken to me in kindness—"You poor dear, what a trial you have"—I had allowed to become links of self-pity in the chain of negation that was holding me fast. From now on my words to those meeting a challenge would be "By the power of God and the use of the spoken word you can overcome any challenge."

With the sight of Mr. B—— sitting bound to a wheel chair, with the memory of the past eighteen months of my husband's illness, and in the light of my new understanding I resolved to use only words that would make my life rich, harmonious, and free, and help others to do the same.

The Bible teaches: "In the beginning was the Word, and the Word was with God, and the Word was God."

God is law, creative law; so if the "Word was God" the word carries within itself the creative power of God. The law of creation is that like begets like; therefore a word creates or brings into manifestation the exact state that corresponds to its meaning. Our words build our environment and shape our affairs, and ignorance of this law does not alter

nor eliminate its result. My words, "He'll be back in the hospital," and the B——s' words, "We are so bound," had worked out their exact duplicate in our lives. They had brought to us all the things we decreed. The Bible teaches that that which we decree shall be established unto us. To decree means to order, and our affairs and environment bear witness to the words we have spoken. "Death and life are in the power of the tongue."

The Bible instructs us to use God's words: "I am Jehovah thy God . . . And I have put my words in thy mouth." The words of God are always words telling of His goodness, His power, and His love. They uplift, encourage, and bring health, prosperity, and peace. If a word negates God's word it must be erased and God's word put in its place. Hold fast "the faithful word." God never changes, the law never changes, but man's awareness of God and His law changes, and he uses his new awareness to glorify God by speaking only words of truth.

When I am tempted to speak negative words, or when I awaken in the dead of night and worry threatens to enter my mind, I immediately whisper to myself the 23d Psalm. Sometimes I repeat the entire psalm, and again I repeat only, "The Lord *is* my shepherd; I shall not want," over and over. I dwell on each word, take its meaning into my very self, live it and feel it. I add, "I shall not want anything that is needed to make my life completely free from every lack." It has and is still working wonders. My husband has been discharged by the doctor as completely well.

In these times of so much confusion the words we use are very important. Just to talk, just to repeat and elaborate on the news that is so upsetting, does no good and can do harm. To inform ourselves about the subjects that are alarming, to form our opinion and then act on it is necessary. If we take heed of our words and use those that show a constructive way out of the world's problems we are using God's words and they will help bring peace out of confusion. We owe this to our country, to our fellow men, and to ourselves, but it must start with ourselves. In order to turn the tide and start conditions back toward brotherhood and unity we must pray with the Psalmist:

"Let the words of my mouth and the meditation of
my heart,
Be acceptable in thy sight,
O Jehovah."

Word Magic

Frances Hull Topping

What magic by a word is wrought,
And with what healing power a word is fraught!
Words, like a magnet, to the thinker draw
The thing he thinks—'tis the creative law.

Guard well each word, uttered or unexpressed:
Think and speak words by which you may be blest.
Of this you may be sure, they will return.
We do not make the law; to use it we must learn.

Unconditional Surrender

R. H. GRENVILLE

IN A RECENT letter to me a friend touched on the subject of demonstrations.

"I have no difficulty in demonstrating when I am in real trouble," she wrote, "but when it comes to the little irritating everyday things I seem unable to make any headway. It seems as though I can always demonstrate over the mountains in my life, but the molehills remain immovable. Can it be that they are too trivial for God to deal with?"

Of course we know that nothing is trivial to God, who regards everything impartially. Neither is anything a "bother" to Him, who is all power and wisdom. Yet I am sure many will recognize something of my friend's problem in their own experience. I know that as soon as I read her words they hit very close to home. It was a problem I have come upon myself repeatedly.

Yet, since we know that with God all things are possible and that to Him there is no distinction between great and small, or between difficult and easy, why should we find it so hard to overcome the small obstacles in our path? Why is it that we overcome great faults yet persist in small weaknesses? That we are healed of complicated physical troubles yet endure, with Paul, our thorn in the flesh. Why is it that we can win the abiding love of a few people yet seem unable to make casual friends? There must be a reason. There is a reason.

We all read accounts during the war of seeming "miracles" that took place in the lives of servicemen and their loved ones, and also among the civilian population of bombed and occupied countries. Individuals with only a few breaths between them and disaster were gloriously delivered time and again. Though such instances were many and varied there is one outstanding factor that all have in common, which is that these miracles of protection and deliverance occurred when all human aid was out of the question and while those concerned were relying wholeheartedly upon God.

This then is the secret of demonstration, whether our particular problem be great or small.

When we recognize a difficulty as being beyond our power to solve we turn it over to God. We throw ourselves upon the mercy of the "everlasting arms," not so much because of our faith as because we have no alternative, and it is at precisely this moment that God, given free rein for perhaps the first time in our life, steps in to deliver us.

Parents, who could not follow their sons into foreign lands, who for weeks and months at a time had no word from them and frequently did not know in what part of the world they were serving, had no alternative but to place them "lovingly in the hands of the Father." How beautifully the Father responded is evident in the hundreds of accounts of protection that have come to public notice through both religious and secular publications.

Dana Gatlin says, "It seems that one of the most difficult things for the human mind to do is to surrender, really surrender." Another Truth writer

declares that so long as the human mind perceives one possible avenue of escape, it will continue to struggle willfully for its own deliverance.

To help ourselves is right. God did not intend that we should be jellyfish in either a material or a spiritual sense. But neither did He intend us to attempt a climb of the hills of experience in the low gear of human striving.

This is what Jesus meant when He said that if we are to enter the kingdom of heaven we must become "as little children." This has usually been understood to mean that we must be loving and innocent. Yet in the light of modern psychology and in observation of our own and others' children, we see that love and innocence are not necessarily attributes of childhood, that in fact the average small child is often a self-centered and willful person. The qualities of being are still dormant in him, just as the rose's ultimate perfection lies concealed in the forming bud. Children must be taught wisdom, tolerance, and self-control. Therefore it must have been some other childish trait that Jesus wished to emphasize.

That trait, I believe, is the child's complete willingness to be guided and taught. If he has as yet no wisdom, neither has he any pretensions. He is not ashamed to admit that he does not know certain things or cannot accomplish certain things. He turns instinctively to others for help and guidance. Surely it is in this respect that we should most imitate the child. For after all, in spite of our twentieth-century brilliance and sophistication, we are but as children in many respects. For even the ablest of us there

are many things with which we cannot cope. Some of our greatest thinkers have assured us that they depend completely upon divine inspiration and guidance.

Before some of life's experiences even the most arrogant are humbled, and it is when despair seems deepest that deliverance is most imminent. Truly "man's extremity is God's opportunity." Yet how striking a comment it is upon our ignorance that even God must await an opportunity to do something for us!

With life's lesser problems we are less willing to admit failure. We do not like to "bother" God with such matters as neither threaten our life nor endanger our happiness. We feel we can handle them ourselves and so go on indefinitely accepting less than the best.

It is when danger is split seconds away, when the doctor gives his hopeless verdict, when the flood of circumstance seems about to engulf us that we throw up our hands and cry, "Lord, save me or I perish!"

Perhaps if we took time to review mentally the many demonstrations we have experienced, to acknowledge numerous answered prayers, we should see clearly and unmistakably that they came at a time when we had given ourselves and our problem entirely to God.

We must surrender our problems completely. The trouble with most of us is that we are willing enough to make a conditional surrender but find it difficult to let go completely. We want God's help, yes, but we want also to retain our own anxious,

harried part in the struggle. But before there can be victory there must be unconditional surrender. Whatever it is that you have been struggling against, let it go. Refuse to hang onto even the frailest shred of human will or emotion. Let God take possession of you and wash you clean.

When you do this you will experience at first a great emptiness and peace. You will have something of the "can't-be-bothered" indifferent attitude toward the negative aspects of your problem that comes with complete relaxation and calm. The sense of pressure will be lifted and you will feel a growing conviction that all is well.

It does not matter what your particular problem is. God can and will help you. Only let go of the human jealousy, the hatred, resentment, or anxiety with which you have been struggling. No matter how malicious circumstances may seem, nor how justified your attitude from the human point of view, let go of all desire to feel self-righteous or resentful. It is this emotion which bars the door of consciousness against the blessing you desire.

A loved one who seems involved in almost overwhelming injustice and dissension had been struggling for weeks to obtain a solution. A woman of keen perception, she could see all too clearly the scheming and treachery of the parties involved. In whatever direction she turned there seemed only a blank and impenetrable wall. Then in a moment of intense spiritual agony, when she felt she could endure no longer, something seemed to lighten in her mind. "Why, I am not dealing with these people at all," she thought. "All these scheming people are

nonexistent. The traits they are showing are all error traits and therefore cannot exist in the kingdom of God. There are no such people to deal with; there is only God!"

It was a moment of profound revelation, and she accepted it as a sacred trust. From that time on, whenever the old emotion sought to rise in her or fear of the outcome assailed her, she would declare: "I am dealing only with God. There is no one else to deal with." It was difficult at first, but finally, she told me, it was even more difficult to picture the individuals who had been acting against her. She seemed aware of only one Presence, of indescribable tenderness and power, and in the light of this the others faded like mist in the path of the morning sun. Needless to say, the solution of her problem was a perfect one, a blessing not only to her but to the others involved as well.

We need to turn to God more often and more completely. We need to acknowledge Him Father, and take His hand as quickly and unashamed as our children take ours. With His power and wisdom, His love and abundance ever ready to be manifested for us, how unnecessary to continue to struggle alone.

Whatever the problem in your life, God can solve it. Nothing adverse, nothing contentious, and nothing unjust can withstand His healing power.

But first you must yield, must enter into peace through the unconditional surrender of yourself and your problem. Whenever this is completely and sincerely done demonstrating quickly follows. Then comes perfect healing, complete fulfillment, success, joy, and that peace which the world cannot give.

When the Barometer's High

CLARA BELLE WERTZ

THE WEATHER-BEATEN old fisherman scanned the barometer hanging beside the door of his Florida shack, then shook his head.

"We're in for it this time," he said grimly. "Storm's sure to hit us and that right soon."

"How can you tell?" he was asked.

"By the readin' on this here instrument," he replied. "It's been droppin' steadily all day. When the barometer drops the storm comes in."

"Perhaps," someone suggested, "it will strike farther up the mainland."

"Not this time, girl. You know, hurricanes are 'choosy.' They'll travel over the water along the coast for miles, ignorin' the places where the barometer stays high, and all of a sudden they'll come to a port where the readin' is low—and pop, in they go. Looks like that's what we're in for now."

As events that night proved, the old fisherman's observations were correct.

Upon later recalling his words I became impressed by their philosophical significance: "When the barometer drops the storm comes in."

The barometer may be likened to our state of consciousness in everyday life. When our state of consciousness is high the storms of mortal sense pass us by. When our consciousness falls to a low level all sorts of troubles may come into our experience.

We may ask ourselves: How can we tell whether

our consciousness is high or low? The answer is, by the trend of our thoughts. Are those thoughts based upon constructive eternal truths? Do we habitually see that God's creation is perfect and foursquare, that He deals with all men justly, that He implanted in us His Spirit, by which we may gain true health and happiness? Are we looking to Him for the answer to every problem? Do we have not merely faith *in* Christ but the faith *of* Christ whereby we are enabled to see that "all things work together for good"? If so, our consciousness is spiritually high, and as a consequence we live securely in the realm of peaceful experiences, solved situations, and fulfilled desires. Troubles are not attracted into a life ruled by a spiritual mind.

On the other hand, do we seem to find ourselves in a habitual whirlwind of suspicion, criticism, envy? Are we worrying about such matters as lack, marital mix-ups, bills, sicknesses, or inhibitions of any kind? If so, it would be well for us to stop and ask ourselves: Are these worries helping to relieve the situation? Actually we know that they are not. In fact, they are inviting more troubles to come our way, and usually, as in the case of the hurricane, the invitation is accepted with alacrity.

All of us are familiar with the old sayings "Birds of a feather flock together" and "Troubles never come singly." Why do these sayings so often seem to come true? We find it is because there is in our thinking some depressed spot, often unknown to us, that attracts trouble. Sounds gloomy? Not at all. Disturbances of any kind, whether mental or physical, should be construed simply as a storm warn-

ing; we should realize that we have allowed our spiritual barometer to drop. Once the offending error is uncovered, we are then in a position to better the situation; to put into practice the mind qualities that will keep our barometer high.

A woman once consulted a practitioner about a family problem. She and her husband had lived a quiet, peaceful existence, and life had been good to them. Then they had bought an apartment building, which immediately occupied their entire time and attention. It was not long before trouble arose: trouble with tenants, trouble about the bank loan, physical disorders that slowed down their work and necessitated hiring outside help, causing more and more expense. As the woman expressed it, they were "getting in the hole deeper and deeper." What could they do about it?

Upon closer examination the practitioner found that the life of the couple prior to buying the apartment had been motivated by a deep love of the good and the beautiful. They had experienced happiness through the finer things of life—the study and application of Truth, inspirational books, lectures, and conversation. The practitioner explained that such high-level thinking had attracted to them the fine apartment building, a splendid demonstration.

But their attention had then become engrossed in the materialistic, oftentimes trivial, social activities of the tenants with their "minds many," to the detriment of the spiritual side of their natures. "When the barometer drops the storm comes in." Their consciousness, now cluttered with materialistic rubbish, had fallen to the level of perplexing problems

and perplexing problems had come, bringing more problems in their wake.

With the case thus analyzed, the husband and wife climbed right back mentally where they belonged, and peace and harmony reigned once more.

At a certain season of the year human thought drops to the subject of "colds." Attention to colds is abetted by radio commercials, newspaper advertisements, and placards in streetcars, all blatantly exploiting the telltale symptoms and various recommendations for their "cure."

Such advertising does not affect a young friend of mine. She states and truthfully so: "I never have a cold." She is not bragging; she has an honest conviction against "colds" that is indicative of a balanced, positive state of mind, a perfect safeguard to health. "When the barometer's high the storms pass by."

Another woman suffered so intensely from colds each year that she began to have a habitual dread of the winter season. Finally a teacher friend of hers said to her, "Fill yourself so full of perfect health that colds cannot enter."

The woman thought her friend was joking.

"No, I mean it," said the teacher.

"But where," asked the woman facetiously, "do I buy this perfection, and how can I fill myself full of it? With a spoon?"

"Use your imagination. See yourself so filled with perfection that there is no room for anything imperfect to enter. God will take care of the rest."

Though amused, the woman decided to give it a try. At first she did so indifferently. After all, she

told herself, it was merely a game of "pretending." Then she began to feel a strange new lift mentally; she began to enjoy her "little game." She soon saw it made more sense than she had supposed. It became not a game but a reality. More of God seemed to enter into it. The thought came to her that if God had made her body—and she knew He had—He undoubtedly had made it perfect and immune to mortal germs. At least she began to reason along this line, her consciousness became illuminated, and she felt a surge of wholesome exhilaration throughout her whole being.

Every day she would say to herself, "Perfect health fills every atom of my body." She mentally saw it filling. As she later expressed it: "I saw my body figuratively being stuffed with radiant health, as one would stuff a rag doll. I saw perfection filling my head, my throat, my shoulders, my arms, my back, my legs—every nook and cranny of my body, where it has hurt before—from the ends of my fingers to the tips of my toes."

She became so health-conscious that she experienced a veritable spiritual awakening. God had indeed "taken care of the rest." Suffice it to say, her state of mind had progressed to a point beyond the lurking place of the so-called virus; she and "colds" never met again. Her spiritual barometer had registered a new high. Her joy knew no bounds.

Speaking of joy, let us think back to a day when everything seemed to go right for us. Is it not true that that day we started out early in the morning with a song in our heart? Did we not feel glad just to be alive? We found, no doubt, as the day pro-

gressed that the sunshine seemed more pleasant than usual, our neighbors more friendly. Our activities went along smoother, we worked without tiring, and accomplished more in a shorter time.

Can we see any correlation between the smoothness of our day and that early-morning song in our heart? We should. There is such a correlation.

Our expression of Divine Mind qualities such as love, joy, confidence, and gratitude is a bulwark against which no mortal storm can prevail. We need not fight the storm's fury; all we need to do is to see that the bulwark is there.

It is only God that creates, and since God knows nothing but good, only God, good, is manifest everywhere. A recognition of this vital truth is all that is necessary for complete protection not only from physical sickness but from the mental hurricanes that would seem at times to strip us of our possessions, of our manhood, and even of life itself.

God does not experience devastating floods of fear or pain, nor the crashing of hopes and expectations. Neither shall we, His children, if our inner eye beholds nothing unlike God, good. We need to believe the promise "It shall not come nigh thee."

From this vantage point of a high consciousness on the morning after, when the storm has gone by, we shall be able to look about us and find a cloudless sky, a gentle breeze, a home protected and secure, a strong virile body, and the inspiration and zeal to accomplish the work of our dreams.

"When the barometer's high the storms pass by." Upon the sea of God's presence there is never a ripple.

Twin Stars of My Soul

CLEDA REYNER

I WAS ASKED not long ago to teach a Sunday school class of adults. The lesson was about Thomas, the disciple who could not believe in his Master's reappearance until he had placed his fingers in the nailprints in Jesus' hands. Thomas, the doubter, the cautious one, the "Show-me" man—we might call him any of these names because of his reluctance to invest his faith in something until he had plenty of reason to believe in the object of his investment.

As for Thomas, as for anyone in fact whose motives I ponder, I have discovered I like him. I know many people with Thomas's cautious characteristics, and I like them. Of course they could use a little more credulity with respect to some things, but some of my more impulsive friends could also use some of his restraint. My lesson turned out to be an attempt to assemble a balanced combination of reason and faith, idealism and logic. To live a life of happiness, security, and progress we need both.

Partly through desire, partly through necessity man has always reached out beyond life as he has known and experienced it. At times his faith has brought him much joy and peace. At other times, because he has put his faith in fallacies, his progress has been hindered over long periods. Without vision or faith the people perish, but without reason they also perish. Reason without faith or faith without reason make limited equipment for living.

A man said recently that he had only just realized that the history, philosophy, science, and theology he had studied could be organized into one sound, correlated whole. In bringing them together in his mind faith and reason had both had a part, and the result was an intensely satisfying conception of life. This same man, once troubled by many inconsistencies in his religious beliefs, had sought clarification from his minister. His minister's advice had been: "Stop questioning. There are many things not 'meant' for man to understand. It makes you unhappy to question and to doubt. Just trust your church and your Bible."

But Truth is not hidden from man, and he is happier with a sound and reasonable religion than he is with one that is wholly theoretical. The universe is his to explore, and in him is a mind that is meant for exploring. On the other hand there is much that man must believe without visible proof if he is to be happy. Within him is a spirit of trust and a heart that is meant for trusting.

Actually we are never without some foundation or reason for trusting. Whatever the problem confronting us, we have the right to believe that reason can be brought to bear upon it, that everything is part of a rational order even if at first we cannot see it in all its relations. "The things which I have seen of my Creator lead me to trust Him concerning the things not seen," someone has said. By reason of the things we know we can have faith concerning the things we know nothing about. We can reason that the power that regulates the seasons, that holds the planets and the stars in their courses, that

keeps life continuing and progressing throughout the ages is quite dependable and quite able to restore order in our personal life.

We do not know all as yet about many things. What, for instance, will be the outcome of the discoveries concerning the atom and its awesome possibilities. But looking back through the aeons of time during which this planet has existed and at the consistent victory of good, we can very well rest in the belief that humanity is safe with its new knowledge. We do not know what our individual or national future holds for us, but the many things we know about God and about the Spirit of God at work in all people give us reason to believe that our future is good. We do not as yet know about life after death, but from what we know of life and its satisfactions here we can conclude that there is nothing to dread with reference to the hereafter.

Years ago an astronomer noted certain movements in the sky that he could not understand or account for. But there were things that he did know about the heavenly bodies, and reasoning from this knowledge he concluded that beyond his sight there was another planet which was producing the phenomena he had witnessed. He expressed his faith in this unseen planet, and years after his death a powerful telescope confirmed it. By the use of both faith and reason he discovered an astounding truth.

Many adults find their childhood notions about God impossible of present belief. So they declare themselves to be atheists or agnostics. What they need is not a cessation of belief but a new foundation for belief. The things they have always be-

lieved in may not be true, but something else is, and the real truth is more satisfying than the old unfounded one.

Few people go through life holding the attitude of the woman who was asked if she never questioned anything that her church sponsored and her minister preached. "I don't," she said emphatically. "Our minister is a man of God, consecrated to the church and the teachings of the scriptures. Why should I question and doubt?" The accepter does all right as long as his faith and his creed are adequate to his needs, but many a heart has faltered and many a soul has experienced deep bewilderment when something in which he placed unfaltering faith fails to yield what he expects. "I feel that God has forsaken me" is a frequent expression of those who have believed blindly and without consideration of their beliefs. One man I know accepted on faith the teachings that the second coming of the Lord was to be a literal and personal return of Jesus to this earth and that very soon, and that because of his faithful belief in this teaching he would be one of the dispensers of the new order that would be established. His life from a young man on has been a time of waiting for the Second Coming! He has worked as much as his simple needs required, but he has never made an art or a joy of his work. Everything in the world about him has seemed futile and temporary. He has postponed the joy of living until the coming of the new order. Now he is beginning to wonder if he has been wise, if his faith has been justified, if he should have reasoned more closely and carefully before shaping his life around a theory.

Theory alone is never an adequate foundation for practical and satisfactory living. We must discover and prove the laws and principles of useful, progressive, and rewarding living. We have the quality of faith for exploring and the quality of reason for testing.

I believe that God is good not only because I want to believe it but because the evidences of His goodness are legion. I believe that He is love not only because the Bible says that He is love but because I receive a response to my every need of loving-kindness. I believe that I have within me unlimited powers and possibilities not only because I have been told that I am an offspring of God but because I have many times exceeded my limited conception of myself and because the accomplishments and triumphs of others constantly astound me. I have discarded the things I have been taught about God's wrath and punishment and about demands for sacrifice and adherence to ritual, because my reason finds nothing to justify them.

Faith working with reason and reason working with faith—this is the formula that permits man to stretch "forward to the things which are before" with his head in the clouds but with his feet firmly planted upon this earth, which is his present abode.

Good thoughts are blessed guests, and should be heartily welcomed, well fed, and much sought after. Like rose leaves, they give out a sweet smell if laid up in the jar of memory.—SPURGEON

Persistent Prayer

WORRAL G. SONASTINE

PERSISTENCE IS undoubtedly the most important factor in the process of effective praying. By this statement I do not mean to imply that it always takes a long time for our prayers to be answered. I simply mean that in order to produce results prayer must be followed through to a successful conclusion no matter how long it takes. It may take only ten seconds, it may take ten minutes, or it may take ten years; but of one thing you may be assured, true prayer never fails. The only thing that ever fails about prayer is the person who prays, and most often the reason he fails is that he does not stay with it long enough to see it succeed.

Someone may ask, "What is the difference between a prayer that is answered in ten seconds and one that is answered in ten years?" If you have an urgent need that must be met in ten seconds and you wholeheartedly open your soul to the will of God in the matter, your need will be met on time. The very fact that you turn to God at such a moment indicates that you have faith in Him, faith in His ability to answer your prayer. The answer to prayer consists of complete deliverance from the problem at hand, regardless of the time involved. It always includes enough and arrives on time, and these two results are governed by the need itself. The existence of a need always assures the existence of the supply to fill that need, and faith is the bridge that

joins the need with the supply. This bridge does not have to be constructed at any given time. It is always there. It needs only to be recognized and accepted, and when it is recognized the need and the supply that are joined by the bridge become one. This fulfillment can and often does take place instantaneously.

In the truest sense of the word, the answer to sincere prayer is never delayed. We may not receive exactly what we ask for in exactly the way we think we should get it, but our prayers are always rewarded in a way that is beneficial to us immediately. Naturally we pray for what we think we want most, but fortunately for us, the heavenly Father in His infinite wisdom does not always grant our requests exactly as we make them. Instead He often gives us something that brings far more satisfaction in the long run, something we need more than we do that for which we have asked.

In view of the preceding facts it becomes obvious that the wisest prayer is the one that leaves the answer entirely up to God. If our need is urgent the Father knows it, and He will take care of the time element as well as the other elements involved. If however what appears to be our greatest need is not best for us at the time we pray, God knows this too, and sometimes He gives us what we really need most instead of what we think we need. This is usually what occurs when the answer to our prayer seems to be delayed. In such a case, a person who has a physical ailment may pray for deliverance from his affliction. He may feel that this is what he wants more than anything else in the world, but

God in His infinite wisdom knows that the removal of the affliction alone will not bring lasting happiness. So instead of granting the healing immediately the Father gives him that which he really needs to bring him wholeness and happiness. He gives him greater faith, wisdom, power, and love. When the person has a sufficient amount of these qualities to sustain him in wholeness, the physical healing follows immediately. If the healing came first, it is quite likely that these spiritual qualities might never have been developed at all. This is why it is so important to stay with our prayers and see them through to the end.

There is one thing I should like to make clear at this point. If we wish to pray persistently and insistently for deliverance from some specific problem, it will positively be granted, regardless of the attendant consequences. This kind of prayer however often brings undesirable results. We so often think we want something desperately only to discover on obtaining it that we do not want it at all. Quite frequently the things we think we want actually bring us unhappiness instead of happiness when we get them. This is why we should leave the answers to our prayers entirely in God's hands, putting them always on a "Thy-will-be-done" basis.

A woman I knew a few years ago told me of an experience she once had with prayer. She was not a Truth student, but she prayed regularly and earnestly in her own way, sometimes in faith and sometimes in hope that her prayer would be answered. Her prayers were usually made in faith, but her ordinary thoughts, words, and actions did

not always back up her prayers. Like some of the rest of us, she made the mistake of praying for one thing and then speaking and acting as though she expected something else. About twenty years ago this woman's daughter, then eight years old, fell out of her bed during a feverish illness. She struck her spine in such a way that it rendered her unconscious. For hours the doctors tried to awaken her, but to no avail. The hours lengthened into days and still the girl remained unconscious. During this time her mother prayed almost constantly. Here is the story in her own words:

"I prayed night and day, asking God not to let my little girl die. I told Him He must let her live even though she would be an invalid for the rest of her life. I wanted her to live more than anything else in the world, and I prayed God to that effect. Gradually my faith became stronger in the belief that she would live. On the fifteenth day she regained consciousness, and I was happy beyond words.

"Janet did not die, and in that respect my prayers were answered, but she has been a helpless invalid ever since that time. She has suffered intense pain almost continuously, and someone has had to be with her all the time. You may think me cruel for saying this, but I often wonder if it might not have been better if God had let her go to sleep permanently back there when she was hurt. I sometimes wonder if my insistent prayers may have brought about something that was contrary to God's will."

Being a Truth student, I could not agree with my friend that it might have been God's will that

her child should die. In her prayers the mother had placed certain limitations on God and the manner in which He was to answer her prayers. Instead of surrendering her child into the Father's loving care she specified what must be done and how it must be done. Her prayers were answered virtually as she specified, but God's way would have been much more harmonious and satisfactory to all concerned. His way is always the best way.

Shortly after telling me her story this woman became interested in the scientific aspects of prayer. She began to study with friends under a competent teacher, and as a result of her new-found knowledge, her daughter's condition gradually began to show marked improvement. The girl also became interested in practical prayer, and the last I heard of her she was well on the way to recovery.

While most of us use prayer as a means of solving our daily problems, this is not its primary purpose. When we receive a specific answer to our prayer the important thing is not the fact that we have smoothed out some inharmony or obtained some object we desire. These things are good of course, but in themselves they cannot bring us the lasting peace and satisfaction for which we all yearn. The important thing about these demonstrations of faith is the fact that each of them brings us one step nearer to the Christ consciousness, the consciousness of our oneness with God. This is our ultimate goal. It is the end toward which all of us are moving whether we realize it or not. The deep satisfaction that comes to us as we grow in spiritual consciousness is far more wonderful than

the temporary pleasure we gain through the fulfillment of transient desires.

When the specific answer to a prayer is delayed, it does not delay our spiritual growth. Every thought we direct Godward has its effect on our relations with the Father. Such thoughts quicken our understanding of Him, strengthen our faith in Him, and increase our awareness of His presence in our life and affairs. These are the really important things accomplished by prayer, and they can only be attained as we pray persistently. This was what Paul had in mind when he said, "Pray without ceasing."

Persistent prayer is not strenuous prayer. Not long ago, I overheard a woman saying: "I've been praying so hard lately my head aches all the time. My father has been in danger of having to undergo a serious operation, and because of his age we don't think he will be able to stand it. My prayers are always such a strain when they concern someone who is dear to me."

This woman was obviously trying to bring about the answer to her prayers herself instead of letting God do the work. We do not have to struggle and strive to bring about the answer to our prayer. Anything that is unpleasant, or un-Godlike enough to require prayer for its correction can be likened to a bad dream. To eliminate such a dream we need only to awake from the sleep that brings the dream. If while sleeping in your bed you were to dream that a heavy object was lying on top of you, you would not have to work and struggle to remove the object when you woke up. It was never really there. This is the basis on which we should offer our

prayers for deliverance from inharmony; we should just quietly and joyously realize that the discord in question is only a dream and does not really exist at all. Know that the omnipresence of God makes it impossible for such an inharmony to exist. Then give thanks to God that the unpleasant appearance will fade away as quickly as is best for your highest good. This last thought, you will note, leaves the matter of time entirely up to God.

Most of us have this tendency to become anxious when praying for a loved one who is in danger. Our anxiety can however be minimized or eliminated entirely by following the procedure recommended by Paul: "Pray without ceasing." This does not mean that we should stay on our knees or sit with our eyes closed all the time. It simply means that we should keep our thoughts on the prayer level. Positive thinking is prayerful living, and we should practice it without ceasing. The main reason why we become anxious when praying in an emergency is that we do not pray enough between emergencies. It would certainly be an ungrateful child who should share only his sorrows with his parents, yet this is precisely what many of us do in our relations with our heavenly Father. We bring all our troubles to Him but make little mention of our blessings. The more we share our joys with the Father the fewer the sorrows we shall have to share with Him.

Give thanks constantly to God for the good things you have and you will seldom find it necessary to pray about bad things. Persist in right thinking and right living; then observe how consistently things work out right for you.

Happy Birthday to You

JULIA WINTHROP

BIRTHDAYS should be happy days, days of thanksgiving, of praisegiving! No matter how many we have had, the next one should be just as glad and happy as previous ones. Who, having had forty, sixty, eighty, or more birthdays, does not smile at the ideas he once held concerning each particular age? At one time perhaps another birthday was a dreaded milestone, but when we reached it we laughed at ourselves for the mistaken ideas we held.

My own experience has convinced me that age is more or less of a bugaboo to a majority of people. I have seen people who were old, even decrepit, at forty, and I know people who are young, active, keenly alert in their middle nineties. Why is this so? Because of the individual's consciousness, his ideas and beliefs concerning what the years can do.

I have been shocked to see what years have done to many of my friends and acquaintances. I have been happy to see what others have done with their years. Some have allowed age to rob them of their vitality and their cultural qualities, leaving them thoughtless, careless individuals. Others have seemed to grow younger and have acquired broader interests. The trend one way or the other is due to their habits of thought.

Years are given to us by the Father that we may use them well and be blessed by the opportunity

to be a blessing to others. The age-old belief in the devastating power of time has been accepted by many people as a master thought instead of a thought to be mastered by a mind and heart.

We are as old as we feel, as old as we think we are. As long as we want to go forward improving ourselves and our world we shall be young, for only the young in heart have such desires. As long as we continue to seek knowledge and understanding of the Truth, our mind remains useful, active, creative, young. As long as we feel the urge within to accomplish new things, we remain young. Activity is a medicine without stupefying properties.

In traveling on a train some time ago I noticed an attractive woman, who seemed to radiate a great degree of perfection. Her face was young and vital, though not of a dollish plumpness. She had beautiful iron-gray hair, and a graceful carriage. Her conversation was alive, easy, and positive, holding the attention of her listeners without any trace of force or loudness. Somehow the subject of age came up, and she said casually, "Well, I am past fifty."

"What?" exclaimed one to whom she spoke. "I can't believe it. How have you kept so young?"

"I keep active," was her quick reply.

I was far from fifty at the time I heard this conversation, and I knew nothing about the teachings of Truth concerning age, but I felt grateful to that woman for her statement. I have remembered it and believed it, and now that I too am past fifty, I have proved in my own life that activity does keep one alert, fit, happy, and young in heart. As I neared the age of fifty I returned to the farm after having

been away half my years. Work here is in the house and in the open, and it is such work that keeps me active. A twelve-hour day is a short one. My work usually requires from fifteen to seventeen hours a day. It is not monotonous because it is so varied, and I find real recreation in the change of tasks that brings me in contact with animals, birds, flowers, the plants of the gardens.

Some people, honest in their convictions, advocate suppressing all thought of years, refusing to speak of their age, making no mention of birthdays. Personally, I like birthdays, and I enjoy giving parties to wish others a happy birthday. I am always thankful for my birthday and for the new year I start. I feel that years are as kind to an adult as they are to children. The child develops bone and muscle rapidly, and has an aptitude for learning rapidly, easily memorizing the facts or fancies he is taught. When one reaches adulthood the body has its growth, and it must be kept strong and vital, but the greater growth and development then are in the mind. No one need be depressed by outer change if there is a consciousness of development within. James A. Garfield is quoted as having said: "If wrinkles must be written on the brow, let them not be written on the heart. The spirit should not grow old."

Years enable one to rise above the follies and mistaken views of unenlightened youth. A friend who had passed her sixtieth birthday said to me: "Young people have such foolish worries! They get the idea that maybe they are not going to be invited to a certain party, or they are not going to have the

opportunity to meet a certain person, or they fear someone will 'high-hat' them!" We laughed together, for each of us recalled days when we too had had just such seeming problems. Over the years we scale the heights of consciousness to the point where these things do not give us any anxiety.

One thing that has put the fear of age into the race thought is the manner in which we speak of ourselves and others. We add the word "old" when we mention the number of our years. We need not fear this word; but because of the impression it may make on our own consciousness and that of others, why not use the word "young"? Oliver Wendell Holmes said, "To be seventy years young is sometimes far more cheerful and hopeful than to be forty years old." Another thing that has been harmful to the individual consciousness of people in the business world of late years is the action taken by many corporations in refusing to employ persons above a certain age. This tendency is not so strong now, for recent events brought to the light the fact that men and women retain much ability regardless of the number of years they have lived.

Right living promotes health, strength, and long life. In the Book of Proverbs we read:

"My son, forget not my law;
But let thy heart keep my commandments:
For length of days, and years of life,
And peace will they add to thee. . . .
Fear Jehovah, and depart from evil:
It will be health to thy naval,
And marrow to thy bones."

Among the Biblical characters we find the longest-

lived men are the most holy. We have no account of the life of Methuselah, save a statement about his age, which was 969 years, but we read that he was the son of Enoch, who "walked with God: and he was not; for God took him." Having a father like this, we conclude that Methuselah was an upright man. Job, after suffering for many years, losing all he had in the way of health, happiness, and wealth, still held faith in God and was restored to health and happiness and was given greater wealth than he had formerly had, and he lived one hundred forty years longer. Moses, God's faithful servant, and the leader of Israel out of the Egyptian bondage, was 120 years of age, we are told, when he was buried secretly in the land of Moab, and we are told that "his eye was not dim, nor his natural force abated." David, a man after God's own heart, is said to have died "in a good old age, full of days, riches, and honor."

As one finds release from the thought of old age one finds a sense of peace, relaxation, and renewed interest in living. It is good to note that there is a definite awakening among people all over the world to this truth. Almost every day we read or hear of someone who has achieved some outstanding success at an age that would have been considered old only a few years ago. It is a healthy sign for the human race. It shows that people are serving God and their fellow men through their aroused consciousness of their oneness with Him. This does not mean of course that people of advanced years who have withdrawn from active service should plunge into action too strenuous for their

unaccustomed muscles and bodily organs. Years should help one to use reason, good judgment, and moderation in all things.

Let youth see visions, for there will always be need for new visions to be transformed into concrete shapes. Let men of years dream dreams, and as they are inspired and given strength let them bring their God-inspired dreams to fulfillment. The counsel of experienced minds has always been needed, and counsel is richer when experience is broader. Youth is criticized more or less in every generation for wildness, but wild as youth may be, it will not scorn the true wisdom of men whose lives prove them worthy. Only the tyrant will be scorned by the youth seeking righteous guidance on the way to spiritual understanding.

So happy birthday to you! Whether your birthday cake bears few candles or a forest of them, let them never cast a shadow on your thoughts concerning your age. Let them remind you of the rich blessing of years that God is giving you. Let your birthdays not only be happy days; let them be days of thanksgiving, praise-giving, days filled with the joyous activity of God's Spirit within you!

Not God Himself can make man's best
Without best men to help Him. . . .
'Tis God gives skill,
But not without men's hands: He could not make
Antonio Stradivari's violins
Without Antonio.

—GEORGE ELIOT

A Drill in the Silence

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FOR MORE than fifty years Silent Unity has been practicing the silence, and we know how much good an individual can gain from mental discipline. We do not mean that it is necessary for one to go through a mind drill in order to secure God's help. But we do know that regular drill in the silence will prepare one so that with calm assurance he can unify himself with God instantly anywhere and meet any need that might arise.

Such drill will be especially beneficial to students who seem to have difficulty in entering the silence. But even the advanced student will find in it a source of bodily renewal, poise, and assurance. Homecoming after a long journey—what is better than that? And what is better after the tumult of the world than to turn again to God?

There is a place to which you can turn for rest and release from fear and care. It is a holy place. Stillness fills it. The peace of God is in it. There your mind becomes like a little child's, lovely and true and pure. There your thought is stayed on the things that are good and just and merciful. When you enter there, the world outside and all your troubles drop away and you rise at last, body stilled, mind stilled, refreshed and restored.

This place is not far away and difficult of access. It is right where you are now. It is right where you are whenever you shut the doors of the senses, still the importuning of little thoughts, and go alone with

God. It is the place of the silence.

It is not hard to enter the place of the silence. If it seems hard to you, perhaps you have been making it hard. No one can fight his way through to God. Weeping and pleading are futile. You must let go and let God.

Some persons link the silence with occultism and look for fantastic psychic experiences from it. The purpose of the silence however is not to have visions or to see colored lights. Such phantasia serve only to distract the individual from his true purpose, which is communion with God.

On the other hand the silence is not a state of daydreaming or sleep. If you feel sleepy, do not try to pray unless you first can waken yourself by saying, "Awake, thou that sleepest." The silence demands such wakefulness as is required at no other time. It is your appointment with God.

In practicing the silence you should always try to be relaxed in body and receptive in mind.

"Underneath are the everlasting arms." Say this quietly. Feel the presence of God freeing you from every thought of tension. Let your whole body, every nerve, every muscle, every cell, relax and let go. Wherever you feel any tension, relax and let go. If you feel tense across your forehead, say, "Relax and let go." If your eyes feel strained, say, "Relax and let go," until from the top of your head to the soles of your feet you are perfectly relaxed. This concludes the first step in the drill.

"Be still, and know that I am God." Say this silently. Repeat it over and over until the words take on new meaning, a living meaning, and you feel

the stillness deep down inside, with your whole mind, your whole being.

This is the second step in the practice of the silence, and it is perhaps the most important of all. Only in stillness can you unify yourself with God, only when thoughts and feelings are quieted and the doors of the senses are shut. Not through our human powers and understanding do we attain our good, but by letting go of doubts, of limiting personal claims, and turning to God.

"Be still, and know that I am God." Know it. Know it now. You are comfortable, relaxed, still. You are in the presence of God.

Turn your attention now to the top of your head and say, silently or aloud as you wish, "I am the light of the world."

In the practice of the silence you will find it wise to use affirmations, for they will help you direct and control your thoughts. But there is a surer speech than that of syllables, a higher communion than that of words. God hears your inmost thoughts. Your faith and love speak for you. Your faith and love unify you with Him, make your mind His mind, your body His body, your spirit His Spirit, your life His life.

You do not have to cajole or coerce God; His love has already encompassed the fulfillment of your needs. It is only you that your prayers have to change. Use affirmations to direct your thoughts, to make them clear, sharp, pointed; then be still and listen. It is God's voice that you wish to hear.

"I am the light of the world." Declare this. Then be still until you actually feel the light of Spirit

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through you and over you, feel yourself immersed as in a sea of light, your whole being illumined, awake, exalted, the light of the world.

Now center your attention just above the eyes, and declare, "I am divine intelligence."

Emerson said, "The only real prosperity that I can have is a rush of ideas." Divine mind is a reservoir of ideas, good ideas, yours to draw upon, yours to use. No sluggishness, physical or mental, no doubt or fear can remain in you, for you have opened your mind to the inspiration of God. You are alive, awake, alert, joyous, and enthusiastic. You are divine intelligence.

Now center your attention at the eyes and say, "I see with the eyes of Spirit."

Your eyes are the watchful servants of a mind that sees only the perfection of Spirit. All sense of tension or fatigue is dropping away from your eyes before the inflow of divine energy. They are strong, clear-seeing eyes. Your spiritual vision too is renewed. You see the Truth more clearly. You see with the eyes of Spirit.

Centering your attention at the throat, affirm, "All power is given unto me in mind and body."

The power of God is working through you to free you from every negative influence. Nothing can hold you in bondage. You are the overcomer, a son of God. All power is yours to control your thoughts, to vitalize your body, to gain success, to bless others. Unleash your spiritual forces. All power is given unto you in mind and body.

Now fix your thought at the back of your neck and say, "I am unfettered and unbound."

You are free with the freedom of Spirit. No false condition has any power over you. You are the Christ, a son of the living God. Poised in the consciousness of your Christ mastery you are unfettered and unbound.

Now directing your attention toward your back, declare, "I am strong in the Lord and in the power of His might."

Your yoke is easy and your burden is light. The strength of the Lord is pouring through your spinal column, strengthening nerve and bone. No longer bowed by burdens, your own, your family's, or the world's, your back is straight and sturdy. Free, poised, lighthearted, you face life confidently, strong in the Lord and in the power of His might.

Turn your thought toward your heart and declare, "I am the perfect expression of divine love."

Love transforms. Love transfigures. Love fills the heart with harmony. Love fills the mind with kind, helpful thoughts. Love fills the lips with words of praise and cheer. Love fills life, fills it to overflowing with happiness and peace. Whatever the need, whatever the circumstances, whatever the problem, divine love is the answer; and you are the perfect expression of divine love.

Now fix your attention at the pit of the stomach and say, "I am satisfied with divine substance."

The substance of God erases fatigue from your body, renews tissues, replenishes energy. It stabilizes your mind. It prospers your affairs. Every longing of your soul, every need of your life, is fulfilled. You are satisfied with divine substance.

When you have gained a full realization of sub-

stance, focus your attention at the navel and realize, "Divine order is established in my mind and body."

The law is unchanging, absolute. Now you are in harmony with that law. It governs and guides you. It is active in your mind, harmonizing your thoughts. It is active in your body, adjusting its functions. It is active in your affairs, establishing peace, success, and joy. Divine order is established in your mind and body.

Now center your thoughts at the lower part of the abdomen and say, "I am alive forevermore in Christ Jesus."

You have entered the secret place of life. Life charges your mind, flows through your veins, permeates your tissues, every nerve, every muscle, every cell. Your eyes shine, your skin glows, your faculties are sharpened, your whole body radiates health. You are one with life, the Christ life, ever-renewing life. You are alive forevermore in Christ Jesus.

Finally centering your thought in your feet and legs, affirm, "I walk in paths of righteousness and peace."

The strength and swiftness of God enter into your feet and legs so that your way is made easy. The light of His intelligence shines around you so that your way is made plain. His Spirit goes before you so that your way is made successful. God's way for you is joyous. You walk in paths of righteousness and peace.

If you have faithfully followed all the steps of this drill in the silence you are now fully aware of your oneness with God. From the top of your head to the soles of your feet you feel His life tingling.

Your mind is charged with His power. Your heart is lifted up by His love. Your whole being is filled with a new sense of peace and satisfaction. You can affirm in the knowledge that it is true, "I am the Christ, a son of the living God."

Now out of the stillness comes the "still small voice," not a human voice speaking in your native tongue, but the voice of God, which speaks as an inner knowing, a strong conviction, and carries to the listening heart the assurance that all is well.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." You have asked, and the Father's good is freely proffered. You have sought, and the way to perfection is revealed. You have knocked, and the doors of the kingdom are open. Fulfillment is yours. The power to bless others is yours. Receive and rejoice!

Truly "silence is the element in which great things fashion themselves together."

There are many kinds of silence.

There is the drowsy silence of the noonday fields. There is the restless silence of the sleeping city. There is the silence of the grief too deep for tears and of the joy too full for laughter. There is the understanding silence that falls between new lovers and old friends. The movement of the heavens, the growth of living things, is silent. There is the silence of human thought.

But deeper is the silence of the place of peace within you. Deeper is the silence where you commune with God. In the silence is strength for the tired body. In the silence is light for the joyless

mind. In the silence is love for the lonely spirit. In the silence is peace for the troubled heart. There workaday worries fade away. There the whole being becomes a place of prayer, a holy temple set upon a hill. There God becomes a living presence. There you become His son.

And you "shall have some peace there, for peace comes dropping slow,
Dropping from the veils of the morning to where the cricket sings;
There midnight's all a glimmer, and noon a purple glow,
And evening full of the linnet's wings."

—*A Silent Unity Pamphlet*

NOTICE

Unity asks your help!

During the busy Christmas season nearly 300,000 subscriptions for various Unity periodicals will expire! And this at a time when our office is already stacked high with great piles of Christmas orders!

Will you help us? Will you send in your advance renewal order now, *if your subscription expires at any time in the next few months,* so that we can handle it before the rush season? Your renewing now will be appreciated by every Unity worker. In addition, it will enable us to make some other person very happy on Christmas morning with a Unity publication.

Thank you!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 5, 1947

UNITY SUBJECT—*God's Last Will and Testament.*

INTERNATIONAL SUBJECT—*The Better Revelation.*
—Heb. 1:1-4; 2:1-3; 8:6-11.

1. God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners.
2. Hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds;
3. Who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high;
4. Having become by so much better than the angels, as he hath inherited a more excellent name than they.

1. Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away *from them.*
2. For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward;
3. How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard;

6. But now hath he obtained a ministry the more

excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises.

7. For if that first *covenant* had been faultless, then would no place have been sought for a second.

8. For finding fault with them, he saith,
Behold, the days come, saith the Lord,
That I will make a new covenant with the house of Israel and with the house of Judah;

9. Not according to the covenant that I made with their fathers
In the day that I took them by the hand to lead them forth out of the land of Egypt;
For they continued not in my covenant,
And I regarded them not, saith the Lord.

10. For this is the covenant that I will make with the house of Israel
After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to me a people:

11. And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them.

GOLDEN TEXT—*Jesus saith . . . he that hath seen me hath seen the Father.*—John 14:9.

SILENT PRAYER—*My will is to express the love of the Christ in my life and affairs.*

Humanly speaking, a last will sets aside all wills previously made, rendering them void and of no effect. The divine will differs from the human will in this respect, for the last will of God, which we call the New Testament, does not invalidate the first, but rather fulfills it.

The first will of God, as it was crystallized and put into permanent form for our benefit, is found in the Old Testament. That will is that we inherit the life that is divine in its essence by keeping the moral law. Moses codified the law, and the prophets and other enlightened leaders of olden times tried earnestly to induce the Children of Israel to keep it. But it was so imperfectly kept that except in sporadic cases men missed altogether the life that is life indeed. It therefore became necessary to make a new will the terms of which would be more easily understandable and in which men could find a formula that they could follow. The New Testament grew out of this need of greater understanding, and in it God willed to show us the easy way to keep the moral law; namely by keeping the law of love as examplified in the life and work of Jesus Christ.

"Love," says Thomas à Kempis, "makes everything that is bitter, sweet, and pleasant." If we cannot keep this law we are incapable of keeping any law of the higher realm, and no further testament or will of God need be made for us.

God spoke first to His creation, as God always has spoken and always will speak, "by divers portions and in divers manners." No set form of words, no stereotyped communication is necessary or possible. God speaks through the prophets and teachers, but the divine voice is heard also in the silence of meditation where no word is spoken, no passage read. A sunrise may speak the word of God, or "a beauteous evening, calm and still." Wherever union with the divine ideal takes place there God's voice is heard. God speaks to us "in *his* Son," who is the

"effulgence of his glory, and the very image of his substance."

To make the law of love easier for us to keep, we are told to keep it by loving our neighbor. Since to the beginner in Truth the thought of God is more or less of an abstraction, he is given something concrete on which to work: the one who is nearest him. It is easier to be conscious of those who are close at hand than those at a distance.

A Saviour, Christ the Lord, has always been needed and hoped for, always been expected. Mankind needs to be saved from itself, from the evils that it has set in motion in the world. The triumph of good over evil is possible through keeping the law of love. Love of the good can transform the thoughts and acts of mankind. The kingdom of heaven is at hand, but the transformation from hell to heaven is brought about by a change of consciousness that puts joy in doing good in the place of the satisfaction felt by the sense man in doing evil; that stills the voice of self-centered desire with the unmistakable voice of God "spoken unto us in *his* Son." The world, inherently good, created by the Christ word of power, cannot remain permanently evil, but must become "heavenly *places,* in Christ Jesus" as our mind holds fast to the concept of the Christ power, cultivating it in consciousness and living it daily.

The Christ consciousness is not developed in us spontaneously. We enter into it purposefully and use its transforming power individually and in the life of the world. We "inherit" the power of the highest, but until we take possession of our in-

heritance and use it to express life in its fullness, we are not executing the divine will. To give earnest heed to the law of love is to engrave the spirit of love on the heart and in the mind. Such an inheritance enables us to realize Godlikeness and express it instead of remaining passive. The self is neither the goal nor the center of divine love. That center or goal is the outgiving of love to meet the need of the world and to bring the heart of the lover into rhythm with the pulse of the universal life. The uprightness and love of righteousness that spring from the Christ consciousness and take form in us in right thinking and doing must be manifested. It was manifested in Jesus Christ, but no one man can make a permanent heaven out of earth. He can furnish the pattern by which it can be made, but all must work together to bring it into complete being and establish it. Our joy is to do our part in this work.

QUESTIONS

1. Under the first will and testament of God what was our duty and responsibility?
2. How are these lightened for us in the last will and testament, the New Testament?
3. In how many ways does God speak to us?
4. Why are we told to love our neighbor?
5. How will good triumph over evil?
6. Do we develop spontaneously in the Christ consciousness?
7. What is required to make heaven out of earth? What is our part in it?

Lesson 2, October 12, 1947

UNITY SUBJECT—*The Fullness of the Godhead.*

INTERNATIONAL SUBJECT—*The Sufficient Christ*—Heb. 4:14-16; 7:26, 27; 9:23-26; 10:11-14.

14. Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin.

16. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

26. For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens;

27. Who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he offered up himself.

23. It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.

24. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us:

25. Nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own;

26. Else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself.

11. And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins:

12. But he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13. Henceforth expecting till his enemies be made the footstool of his feet.

14. For by one offering he hath perfected for ever them that are sanctified.

GOLDEN TEXT—*He is able to save to the uttermost them that draw near unto God through him.* —Heb. 7:25.

SILENT PRAYER—*In quietness and confidence I seek the Christ consciousness, that I too may express its strength and power.*

In the Christ, we are told, dwells "all the fulness of the Godhead bodily." The writer, Paul, deprecates all other search for wisdom and understanding, classifies philosophy with deceit, and states that the Christ is a sufficient source of satisfaction for us, regardless of what we may be seeking. No worldly government, no principality or power, can avail against its permeating influence.

Jesus Christ, who knew all the temptations to which flesh is heir, without knowing the ignominy of yielding to them, is able because of His self-dominion to aid those who are less sure of themselves. Since He was able to triumph over the world and to become "a great high priest," we are told to approach with confidence the same Christ that Jesus did, knowing in our heart that we can draw on this same divine source for our supply.

Sacrifice is the giving up of something to which we are accustomed and which we can ill afford to go without. Many persons sacrifice during Lent because they feel that they must give some recognition to the season. The chief sacrifice however is that of the body itself or the life.

"Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me."

To sacrifice the inclinations of sense to the call of the Spirit is the true sacrifice that Jesus made and that we, following Him, are to make. We shall obtain "the heavenly things themselves with better sacrifices than these." Each one puts away sin by sacrificing the sense self to the demands of the better self. To stand for what is clean, uplifting, honest, and true is the sacrifice of the will to the Holy Spirit. Inasmuch as the life of the spirit is inestimably more satisfying and rewarding than are any of the pleasures to be gained by living in sense consciousness, we are not sacrificing anything of comparable value when we lay aside the lower for the higher. Attainment may entail sacrifice, but in itself it is not a sacrifice.

The Christ offers Himself once and for all, and those who enter into this consciousness and become immersed in it become so imbued with its power that to lose it would seem impossible to them. It means more to them than anything else in the world. Jesus Christ, "when he had offered one sacrifice for sins for ever," awaited calmly the divine dominion that comes as a reward of complete dedication.

Mere denial of the body's claims however is of no avail. "If I give my body to be burned, but have not love, it profiteth me nothing." Without the following up of the positive the negative is of no benefit.

The idea once prevailed that we could deny ourselves comforts, pleasures, and all the things that mean joy and gladness, and thereby gain merit by

dedicating ourselves to a life of service, no matter how austere. But no merit comes from what makes life a joyous experience. On the contrary the person who does most good in the world is he who realizes in his heart the grestest joy, who shows the most buoyant spirits, whose entrance into a room, as someone has said, "is as if another candle had been lighted." God's gift of joy communicates itself to all who see it, giving a lift to their spirits. Of themselves sacrifices can never take away sins. Love alone can do this, and the Christ enables us to express it in its fullness. Jesus Christ "offered one sacrifice for sins for ever," the sacrifice of self, that He might express love of God. We are to follow this divine example.

QUESTIONS

1. What is the chief availing sacrifice?
2. With what sacrifice do we obtain "the heavenly things"?
3. Is the giving up of the lower for the higher really a sacrifice?
4. How is complete self-dominion gained, and of what is it in the nature of a reward?
5. Which is the better resolvent of sins, sacrifice or love?

Lesson 3, October 19, 1947

UNITY AND INTERNATIONAL SUBJECT—*The Creative Power of Faith.*—Heb. 11:1-8; 39, 40; 12:1, 2.

1. Now faith is assurance of *things* hoped for, a conviction of things not seen.
2. For therein the elders had witness borne to them.
3. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.

4. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh.

5. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God.

6. And without faith it is impossible to be well-pleasing *unto him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him.

7. By faith Noah, being warned *of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

8. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

39. And these all, having had witness borne to them through their faith, received not the promise,

40. God having provided some better thing concerning us, that apart from us they should not be made perfect.

1. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2. Looking unto Jesus the author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

GOLDEN TEXT—*Faith is assurance of* things *hoped for, a conviction of things not seen.*—Heb. 11:1.

SILENT PRAYER—*I make my world by the power*

of my faith followed up by faithful effort.

A conviction of things not seen may seem at first thought too insubstantial to bring the unseen into manifestation. The King James Version defines faith as "the evidence of things not seen," as though the object of faith were brought into expression by the exercise of faith. Faith would seem to be proof that what we believe in exists; that it is not a chimera.

Voices dissenting from this conclusion are not lacking. We are reminded of the alchemists of the Middle Ages who sought the philosopher's stone and tried unsuccessfully to transmute baser metals into gold. Many spent their life in this quest and died without realizing their desire. It remained for the present age to create gold synthetically although at a prohibitive cost; money after all is a material need, less important than spiritual needs. But the evidence is not misleading even there. It is possible to create gold in the laboratory.

Observing the flight of birds, men in olden times aspired to fly. Many attempts were made, not all of them unsuccessful if the Greek myth contains a grain of truth. According to one tale out of the past Daedalus flew safely on waxen wings from Crete to Sicily. In our age men fly with the aid of winged machines, carrying with them tons and tons of additional weight. The old faith is justified.

Many persons believe that they can recall the spirits of the departed to the earth plane and can hold communication with them. The Jews in the Old Testament were forbidden to hold communication with spirits under penalty of death. The spirit that

animates the living is the vital concern of the living; not disembodied spirits, a subject beyond our ken. By our established conviction and conduct we can and do prove what our animating spirit is. This is the most important evidence that we can give of our spiritual nature and origin in God.

The text of today's lesson shows the cumulative effect of faith. Abel (breath) represents the animal soul or the mental. Enoch (initiator) represents the entering into and receiving of instruction in a new state of thought—understanding, spiritual consciousness. The new life in Christ is thus indicated. Noah (rest) symbolizes obedience, through which seed for a new state of consciousness is saved. Abraham (father of a multitude) represents the power of the mind to make substance out of ideas. These are all higher in the scale than the purely material or fleshly. By the exercise of faith all made connection with the abiding realities of Truth. The faith that moves mountains is slight compared with that of Enoch, who transmuted his body into spiritual substance and did not experience physical death.

Noah had faith in the guidance of God and accepted it implicitly. He thus saved himself and his family when others were destroyed by the flood. To foresee what is to come requires vision, which is the highest degree of faith. Vision is an attribute of universal Mind. When one acts upon this knowledge doubt and unbelief are out of the question.

Abraham's faith anticipated the work of Jesus Christ in raising the dead to life. He was willing to offer up Isaac because he was assured that God would restore him to life and make of him one of

the founders of a great people. This came to pass, though not in the exact way that Abraham foresaw.

Through faith we create our destiny and determine what life shall mean to us, whether it shall be a glorious adventure of the spirit or an experience of defeat and disillusion. Faith in the Christ within us brings us to peace and satisfaction as we meet life's demands day by day.

QUESTIONS

1. Is faith its own proof that it is well founded, or is it merely an outgrowth of imagination?
2. What objects of the faith of other ages have had foundations put under them in our age?
3. How do we prove our faith in the realm of Spirit?
4. How is the cumulative effect of faith shown in this lesson?
5. Have we any means of determining what our life or destiny are to be?

Lesson 4, October 26, 1947

UNITY AND INTERNATIONAL SUBJECTS—*Living Our Religion.*—James 1:22-27; 2:14-20.

22. But be ye doers of the word, and not hearers only, deluding your own selves.

23. For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror:

24. For he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was.

25. But he that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing.

26. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this

man's religion is vain.

27. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep oneself unspotted from the world.

14. What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?

15. If a brother or sister be naked and in lack of daily food,

16. And one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?

17. Even so faith, if it have not works, is dead in itself.

18. Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from *thy* works, and I by my works will show thee *my* faith.

19. Thou believest that God is one; thou doest well: the demons also believe, and shudder.

20. But wilt thou know, O vain man, that faith apart from works is barren?

GOLDEN TEXT—*Faith, if it have not works, is dead.*—James 2:17.

SILENT PRAYER—*I prove my divine sonship by exercising the creative power of the Father in all that I believe to be true.*

A living faith entails action. To believe is to act. Contrary to this tenet, some persons hold that they have only to speak the word in full faith and their task is finished; that God does all the work. This is not the truth as revealed in the Scriptures and in life itself.

"In the beginning God created the heavens and the earth," ending with the creation of man. This done, He immediately placed the man in the garden "to dress it and to keep it." In the very beginning

there was work to be done, and man was created to do it. A garden does not keep itself. In the absence of the pruning shears, the fork, the hoe, and the rake, it soon reverts to a wilderness. Men have created tools to make their work easier by supplementing the limited capacity of their bare hands. With the tools that the mind has evolved, they create order out of the chaos of the garden.

The mind is like a garden. Each of us is to dress and keep his own, breaking up the fallow ground, planting, cultivating, pruning, harvesting as the need arises. We may call upon God to make the mind fruitful, but unless we ourselves set our thoughts in order and provide suitable food for reflection we shall remain uneducated in the sense of being uncultured. No one else can do our thinking for us, although attempts to regiment the human mind by a predetermined pattern have been made. At long last none of these will succeed, for those who allow others to do their thinking for them become automata, counting for little in the sum total of the world's culture. To accept standardized facts and rest content with the achievements of the race mind is to be stricken with paralysis of the intellect, if not of the soul. Unless the mind's creative function is given free play it becomes static and impotent. The thinker must think. He must look "into the perfect law, the *law* of liberty," and realize that he is free to make himself what he will. He must be up and doing if he is to complete the work as God completed His.

In the consciousness of the Christ we are free to express life, health, love, wisdom, faith, strength,

imagination, all in divine order. Taking these faculties one at a time or combining such of them as best harmonize, we try to express them in our daily round.

Words are the fruit of thought, but to yield a good harvest this crop sometimes requires rigid pruning. By uttering every thought that comes into the mind no one can do unalloyed good. Thoughts must be sifted through the sieves of truth, kindness, and necessity before they can profitably be given expression. Once put into words, they are the property of anyone in whose mind they find lodgment. They no longer belong exclusively to the one who first uttered them, but may be repeated over and over. The great thoughts of the Psalmist belong to the ages, countless hearts resting on them as on the Everlasting Arms. They have inspired countless others to create beauty or serenity or action in life, according to the application that has been made of them.

Pure religion is a practical matter. To sit in the silence and gain inspiration to action, with the renewal of energy that comes from communion with the Infinite, is a necessity to the Truth seeker. To come out of the silence with a quickened will to put into concrete form the love, good will, wisdom, and strength just gained, and to carry out this resolve, is a further necessity to the one who has true religion. Where a need exists Truth means more than sympathy and compassion; it means meeting the need.

No greater opportunity to prove true religion has ever been afforded human beings than that which is now offered in the world, one half of whose popu-

lation perhaps lacks food and clothing. In the early days of our national history a sermon was preached on the text "Hide the outcasts; bewray not him that wandereth." The text "Feed and clothe the outcast" is due to be preached now and, when preached, heard by the inner ear of all who are blessed with substance. The inner ear not only hears; it responds according to the measure of the need. The filling of that measure will determine the measure of Truth assimilated by those who look forward to the realization of the one world that has so long been prophesied but that remains thus far unrealized.

QUESTIONS

1. Does belief entail action, or is it sufficient to speak the word of faith only?
2. In what respects is the mind like a garden? Whose is the duty of cultivating it?
3. How is mental productivity insured?
4. For what expression does the Christ consciousness free us?
5. Do we need to prune our thoughts before giving them expression in words? How do we do this?
6. How practical is our Christianity, and how far will it reach?

And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.—REVELATION

Silent UNITY

I am loyal to the light within. I acknowledge Thee as the light of my life.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

Filled with Plenty

THE FARM is sold. We are most grateful for this demonstration of God's answer to prayer. I am sending a love offering from us. We have signed the deed, and it has been sent for the final signatures. The sale went through in spite of delays, and we are so grateful. The best part is that the people who bought it fit in with the neighborhood plans, and they need the place. We felt so conscious of the power of prayer; when they were being shown other places the wife of the man who bought ours always said, "Let's go back to that one."—*Mrs. H. J. B., North Carolina.*

I KNOW you will rejoice with me when I tell you about my demonstration. Early in 1939, when I was looking for a house to operate as a rooming house, I wrote to you for prayers. I found a beautiful little colonial house, conveniently located for travel, situated on a lovely site.

Early last year I again wrote to you for prayers that the way might be opened for me to purchase it, as the house would be for sale at the expiration of

my lease. So much was asked for it, that I became discouraged and asked you to discontinue prayers. I was given a year's extension.

Anyway last Monday, May 19, I took title to this property at a price much lower than was originally asked, even though I had given up hope of ever being able to buy it. Now I realize how important and necessary it is to be patient in praying for anything.—*L. I. M., New York.*

He Shall Have Abundance

I HAVE really enjoyed my bank and the drill each day. I feel that it has brought me closer to God, and I know that my prosperity is assured. God has wonderfully blessed me and mine.—*S. G. C., Florida.*

A THOUSAND apologies for my tardy remittance, but while using the prosperity bank my husband became unemployed. However I remained faithful to my prayers and faith even if I didn't put the coin in the bank.

On the last day of the bank drill however prosperity manifested itself in abundant measure, my husband getting a very good job close to home, with congenial surroundings and lighter, cleaner work. —*Mrs. R. W. M., Illinois.*

THIS is the beginning of Lent, and in three days I shall have finished with my latest prosperity bank. I am glad to say that I have been able and thankful to save more than ever before.

I can remember when saving a nickel a day seemed a hardship, and now I have progressed to

saving a quarter a day for the Lord's work, and I hope to do better than that. If I gave more than I have I could not pay for the wonderful blessings and truths I have received.—*Mrs. B. S., Ohio.*

I Am the Light

I HAVE been able to sell our ranch, and I have been mightily upheld and strengthened through great changes in my life this past year. Your prayers have made my own prayer consciousness more real. I have read Unity literature for over ten years, and just recently it dawned on me that the reason why my demonstrations were often so slow in materializing was my lack of practice of God's presence.

It is like reading a cookbook full of wonderful recipes. You read avidly and feel you are full of cookery wisdom. But until you practice by actually working out the recipe, you really know nothing about cooking. So I have been trying to realize each day, for a few minutes at least, that I am Spirit and part of the great Power and Presence, which is a quite different matter from reading about it without actually trying the recipe!—*A. B. M., Montana.*

My Help Cometh from Jehovah

I HAVE heard of the wonderful things Unity does for people through prayer. I sincerely believe in prayers myself, but like all people neglect to pray as often as I should. For a number of years I have heard of the lovely reading material you publish for troubled hearts to read. We all have our individual

problems. Not until lately have I a different outlook. Not until lately have I read any of your publications. But quite by accident I met a friend working in the office next to mine, and she has about the same problems in life as I, yet she seems so much more contented and happy than myself. She gave me her magazine, *Daily Word,* to read. Since I have read it I have a very different outlook.—*G. C. L., Texas.*

WE JUST recently had some copies of *Wee Wisdom* loaned us by some friends of the children. I do think it is a wonderful magazine for children and my only regret is that I did not have something as inspirational to guide me during my childhood.

It really seems like such a "personal" friend, and I must say that I am glad to have been introduced to *Wee Wisdom* even at the age of thirty-five.—*M. E. M., Hawaii.*

He Is My Refuge

MY ONE aim is to spread Truth as much as I can and do my bit toward helping you at Unity.

Do you remember when I first wrote to you over four years ago that I was ill, desperately ill, from a nervous trouble and a serious operation? My husband was out of a job; my daughter had made an unhappy marriage, and she had left her husband, broken in heart and physical health. My family was literally down and out.

Just at this time my sister brought me some Unity magazines, and I read them during the long days that I had to lie in bed. I had lots of time to think.

Finally I wrote to you. You wrote me a wonderful letter and sent me several affirmations, with a prosperity bank.

Now I am well, glowing with health, happy, and trying to help others even in the smallest way to show my appreciation to the Father, who has so blessed me.

My husband is now manager of a thriving business. My daughter is well and happy and is going to return to her husband as soon as they can make arrangements. Her happiness is mine; so my last problem is solved, and I wanted to tell you about it. —*N. L. B., Alabama.*

Free from Care

In December I wrote and asked you to pray for my husband (against liquor) and now I am happy to write and tell you that your prayers were answered. I know that God is guarding over and protecting my husband, and that liquor has no power, "there is no power but of God."

In January my husband said he was not going to drink any more. Well, about two weeks ago, the temptation was placed in front of him, as a friend offered him a half pint of liquor. My husband didn't even touch the bottle but informed the friend that he had quit drinking. I'm sure you realize my happiness when I heard his "refusal" and knew that your prayers had been answered—permanently.

I'll be eternally grateful to Silent Unity for your prayers and loving messages of encouragement. —*Mrs. B. M. M., California.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

One evening just before dark I paused to look out of my bedroom window at the tall white birch trees on the hillside, and as I stood there thinking how beautiful they were my whole body seemed to be flooded with light. In fact I seemed to have left my body. This wonderful feeling lasted not more than a minute, and when I returned to normal how disappointed I was that I had had to return to earth again.—*From a letter received by Silent Unity.*

The experience you have related has been given our prayerful thought and attention. The feeling of your body being filled with light was probably the reaction of joy and inspiration that beauty always arouses. These qualities seem to be the natural response to light. When light comes into a darkened room there is almost immediately a feeling of joy and spiritual elevation. In your thought it is therefore natural that the ecstasy and joy aroused by beauty should suggest light.

The feeling of being removed from the body can be accounted for by the fact that one's response to beauty is through the spiritual, mental, and emotional nature. The physical nature cannot comprehend beauty. No doubt the loveliness of the view from your window called forth such an intense response from your spiritual, mental, and emotional

nature that for the time you were unaware of the physical body. After people have viewed lovely scenery, heard great music, or seen a beautiful painting probably you have frequently heard them remark, "It was like being in a different world." It is true that the effect of beauty in a sense transports us into a different world.

My only child, now a boy of thirteen, has been a source of anxiety to me almost since babyhood. A judge sentenced him to confinement for about a month in the detention home, to be followed by a year in a State institution. A reform school can be a college of crime, and after a year there my son will have no chance for a worth-while career. I do not have the heart to go on. Perhaps my son would be better off without me. I feel bereft and ill and have a guilty sense of having failed my child completely.—*From a letter received by Silent Unity.*

The heart of Silent Unity goes out to you in love and understanding. It may be difficult to understand the judge's decision in your son's case, but sometimes it is necessary to take a longer view and look beyond the present problem to the order and right adjustment that are awaiting your loved one. Keep your faith strong in the knowledge that all things work for good, no matter what the appearance.

Wherever your son may be, know that he is not alone. God's love, guidance, protection, and mercy infold and bless him constantly. God knows the deeper needs of your son, and He is with him always. Rather than thinking of a reform school as "a college of crime," think of it as a place where your

son will be able to receive the discipline and training that will help him to take his place in the world.

Do not feel, dear one, that your son may be better off without you; your son needs you more now than he will at any other time in his life. It is through your positive and courageous attitude of mind that you will be able to lend courage to your son and help to stir up in him an interest in taking advantage of the opportunities to learn things of an educational nature that will be offered at the school. "He will give his angels charge" over your loved one, and no matter what the appearance, we see you steadied by the love of God so that your positive thoughts are veritable angels that wrap your son in invulnerable security.

I wonder why I feel as I do about my church? The sermons and long-drawn-out prayers leave me cold. The ritual seems to be mere form, and the minister seems to "nag." I suppose it all boils down to a wrong attitude on my part. What do you think?—*From a letter received by Silent Unity.*

We understand your viewpoint, and we are glad that you have opened your heart to us freely. You have grown and progressed spiritually to the point where you wish to depend upon the Spirit of truth within your own soul for guidance, strength, and spiritual instruction. You have found the Christ in yourself to be your guide and teacher in spiritual matters. "When he, the Spirit of truth, is come, he shall guide you into the truth."

Those of us who are Truth students and know how to find the Father's presence in the "secret place

of the Most High" within ourselves, do not have to depend on others for light. Having direct access to all the qualities and attributes of the Christ Spirit, we can draw upon our inner, spiritual resources for all the kindness, tolerance, understanding, and graciousness we need. Since there are many persons who seem to obtain benefit from formalized prayers and rites—so much benefit that they attend the church services—we can but find it in our mind and heart to be gracious and tolerant.

All of us love church in our heart, and it is wonderful to feel and know that we have a spiritual home in the particular church we love. Some of us like rites and ceremonies; others do not. So we lovingly learn to be tolerant of the desires of all. Most Unity ministers and center leaders seek to comply with the wishes of the people who attend Unity services; consequently many of the features you mentioned are eliminated.

If you consider that the minister and his congregation are trying to do the best they can, according to their understanding, it will be easier for you to maintain a charitable attitude toward them. Pray for their spiritual illumination and understanding. Look for all the good and beautiful things pertaining to your church, and continue to love your church as an instrument of God's help to His people. According to your own inner leading continue to be a blessing to those in your church.

Even though you depend wholly upon your own indwelling Lord and light, it is good to love your church as an outer symbol of the "secret place of the Most High," where you commune with God.

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 107 N Robertson
Burbank—Harriet Sunday, 152 E Palm
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—May Butterworth, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
Hayward—Anita Williamson, 638 First St
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—May Butterworth, 77 17th
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise ,Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
North Hollywood—Joseph & Mildred Haggerty, 5019½ Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Pomona—Max Flickinger, 249 W Monterey
Redlands—Dr. H P Nicholls, 618a W Olive
Riverside—Katherine Sweaney, 3614 Ninth
Rosemead—Ethel C Turner, 1608 S Rosemead
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, 1944 30th
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 111 O'Farrell
San Leandro—Barbara Lyon, 561 Lafayette
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 426 Mendocino
South Gate—Edna Drebert, 2653 Santa Ana
Studio City—Herbert J Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Vallejo—Helen Wade, Vallejo Women's club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium
Daytona Beach—Mary D Huck, 128 Broadway
Jacksonville—Rose Emery, 220 E Monroe
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, Louise Ramey, 413 Grand Central
West Palm Beach—Fannye Treaster, 440 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 317 W Decatur
Rockford—Eric Butterworth, Empire bldg
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson
Gary—Margaret Cain, YMCA
Huntington—Cleo Lee, public library
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 314 W Walnut

IOWA

Cedar Rapids—Unity, 1015 2 ave SE
Des Moines—Betty Stitt, 3118 Grand
Sioux City—Elizabeth McClaughry, Insurance Exchange Bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Macbel Carrell, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 4720 Cleveland; Lillian White, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, 148 S Woodward, Rm 215

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) St Antoine YMCA

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Eve Edeen, 72½ N Saginaw

Royal Oak—Unity, 101 S Troy

Saginaw—Edmund Risk, Walnut at Genesee

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, 3510 Forest

Lee's Summit—Nettie Wyatt, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Unity, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Unity, 138 N 12

Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Forest Hills Inn

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Schenectady—Marian Hoagland, United Scottish Organizations bldg

Syracuse—Mae Lundahl, 110 Onondaga ave

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Mary Dunning, Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Mary Dunning, 203 6th NW

Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissman, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—Dale & Donna Newsum, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, 19½ S Limestone

Toledo—Wallace Tooke, 1623 Broadway

Warren—Everett St John, 167 Main SW

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg

Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, Gardner hotel
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Hotel Frederick

WISCONSIN

Beloit—Eric Butterworth, 1347 White
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 206 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
London—Unity, 496 Dundas
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queen
Winnipeg—Edna Bowyer, Russell Kemp 360 Young

ENGLAND

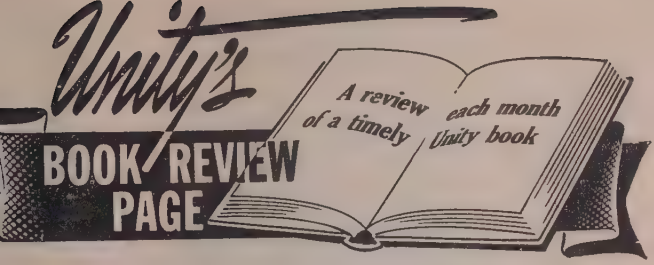
London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Ellesmere, Slough rd
Easington Village—Thomas W Merrington 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, 18 Waterloo pl, Co. Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.



You and Your Child

By Zelia M. Walters

"I know quite well how trying children can be. I have seen them in tantrums and quarrels. . . . I also know that children can be helped . . . and can be led to want to do right," declares Zelia M. Walters in her book *You and Your Child.*

Mrs. Walters, who writes from a Truth standpoint and from years of experience with children in school, in her home, and in her welfare activities, is qualified to offer suggestions for starting a child on a happy and constructive childhood and to help parents who face the problem of dishonesty, disobedience, quarrelsomeness, or cowardice in dealing with their children. All these and other unwelcome traits can be supplanted with their wholesome counterparts, and no drastic punishment need be used to effect any change for good. We must remember that God has an interest in children too and that we can call upon Him for wisdom and love with which to guide them past the difficulties of this world into an abiding realization of their high destiny."

You and Your Child is available in the standard edition at $1; in the de luxe edition at $2 a copy.

Appearing in Other Unity Magazines This Month

Transform Your Life

"One of the most important lessons we learn in Truth is that whatever comes to us in the way of happiness or unhappiness, health or sickness, abundance or lack, is attracted to us by our own consciousness," writes Madolyn Knapper in her *Daily Word* article "Transform Your Life." This article contains many sound suggestions for transforming our life by thinking constructively and in accordance with the Truth about ourselves. For example, Miss Knapper suggests using the *Daily Word* lessons every day to systematically replace negative thoughts with affirmative ones. "Attainment may seem far away at first," she writes, "but each day's application brings its reward."

Don't Be Unyielding

"The person who solves the problem most quickly and easily is not likely to be the one who gets tough but the one who adapts himself to situations," writes Clarence Edwin Flynn in his *Good Business* article "It's the Give in It." Mr. Flynn observes that the rubber tire outwears the steel tire because the former is pliable and adaptable while the latter takes the full shock of each bump and is ultimately worn out by its own hardness. "The road to the heights is rugged," he states. "It will wear out the heavy shoes of grim determination, even as it will speed the feet shod with faith and confidence." Thus he shows the necessity for equipping oneself with only the more lasting qualities.

Love Releases

As Ruth Barrick Golden watches the light and warmth in her room bringing on the blossoming of a few half-frozen jonquils, she is reminded of the unfolding of her cousin under the love and understanding of his aunt and uncle, who gave him a complete change from his father's stern discipline. In this *Progress* article, "Love Releases," Mrs. Golden gives her readers a heart-warming reminder to cast off fear and be conscious of love, praise, and encouragement instead.

Your Place Is Waiting

The rescue of a fellow being from alcoholic oblivion by a bewildered, cynical woman and her subsequent return to a feeling that life is full and rich, demonstrates again the power of faith, love, and courage in the narrative by Zelia M. Walters in the October 5 issue of *Weekly Unity* entitled "Your Place Is Waiting." Mrs. Walters shows us that one small ray of hope may keep the flame of accomplishment burning.

Wee Wisdom *Begins New Serial by Gardner Hunting*

Gardner Hunting, in his new seven-part serial "Think of That," beginning in the October issue of *Wee Wisdom,* gives us a clear-cut picture of a boy and girl and their attachment for the house owned by their grandfather. In the first installment he gives his readers the background, the surroundings of the house and the people important to it. The disappearance of an antique clock ends the first part with an air of mystery.

Unity Books and Booklets

For Beginners	Beginning Again	standard only	$1.00
	God a Present Help	de luxe $2; standard	1.00
	God Is the Answer	standard only	1.00
	How I Used Truth	*Russian, Spanish, Dutch*	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	*Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	de luxe $2; standard	1.00
	Lovingly in the Hands of the Father	standard only	1.00
	New Ways to Solve Old Problems	de luxe $2; standard	1.00
	Six-Day Healing Practice, A	*Spanish* $10; *English*	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	*German* $10; *Russian*	.10
	Whatsoever Ye Shall Ask	de luxe $2; standard	1.00
For Healing	Christian Healing	de luxe $2; standard	1.00
	Divine Remedies		.50
	Jesus Christ Heals	standard only	1.00
	Truth Ideas of an M. D.	standard only	1.00
	You Can Be Healed	de luxe $2; standard	1.00
For the Home	Meatless Meals	cloth	1.50
	You and Your Child	de luxe $2; standard	1.00
For Prosperity	As You Tithe so You Prosper		.50
	Both Riches and Honor	standard only	1.00
	Prosperity	de luxe $2; standard	1.00
	Prosperity's Ten Commandments	standard only	1.00
	Working with God	standard only	1.00
For Inspiration	Best-Loved Unity Poems	standard only	1.00
	Finding the Christ	*Russian, German, Swedish* $10; *English*	.25
	Have We Lived Before?	de luxe $2; standard	1.00
	Mightier than Circumstance	standard only	1.00
	Sunlit Way, The	standard only	1.00
	Unity's Fifty Golden Years	paper	1.00
For Devotion	Bible. American Standard Edition		5.00
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	de luxe $2; standard	1.00
	Mysteries of John	standard only	1.00
	Talks on Truth	standard only	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard	1.00
	What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	He Passed This Way	.10
Be at Peace	.10	Holy Bread	.10
Breath of Immortality	.10	Land Is Bright, The	.10
Challenge of the Dawn, The	.10	Life Is Consciousness	.10
Christmas Spirit, The	.10	Mental Equivalent, The	.10
Daily Resurrections	.10	Prayer of Prayers	.10
First Things First	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
Great Helper, The		Song of Life, The	.10
French, English	.10	Way of Faith, The	.10
God Is Blessing You Now	.10	Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures		1.00
	Jet and the New Country		1.00

NEWS *from* UNITY

Are you one who has been submerged since childhood in the teaching that material things are evil? And have you sought relief from this old pressing argument? You can find the answer to these questions in Lawson Wells's article "Prayer for Material Things" in the November issue of Unity. *He discusses the widely accepted view on this subject and advances a thought-provoking entreaty that we pray for wealth, money, and material possessions, with the understanding that we are to use them for God's work and to advance human welfare. Mr. Wells cites examples of Biblical characters who served God and still prayed for earthly remuneration and of men in everyday life who are rich both physically and spiritually.*

"Material possessions are not evil in and of themselves. The evil consists in the wrong love for and use of material things. . . . Wealth is power for God and human welfare when used by Christian stewards," writes Mr. Wells.

Study in Unity Centers Accredited by Unity Training School

A plan agreed upon by Unity School of Christianity and members of the Unity Ministers' Association makes it possible for students in authorized Unity centers to obtain Training School credit for their classwork in *Lessons in Truth* and in *Christian Healing.* (Students should have credit for *Lessons in Truth* with the Correspondence School or the Training School before enrolling for *Christian Healing.*)

Unity suggests that you inquire about this study plan at your local center. In most of the Unity centers the classes begin the week of September 29.

State Hospitals Receive Unity Literature

Unity distributes free literature to prisons, libraries, homes for the aged, homes for children, and hospitals, also to many individuals who are unable to pay for books or magazines. The following letter reports the use of liter-

ature in a State hospital:

"A small but eager and enthusiastic group of patients and attendants in this hospital is endeavoring through group study and meditation to understand the laws of spiritual living. We have acquired a few numbers of old issues of your publications and have decided to hold triweekly meetings."

Immediately after this letter was received, subscriptions for Unity periodicals for this group were arranged by Silent-70, Unity's free-literature department.

Silent-70 began in a small way in 1910 and has grown steadily since that time. It now sends out approximately half a million pieces of literature each year. Unity is assisted in this ministry by friends who send love offerings for this purpose.

Added Progress *Features*

Problems in human relations will be discussed in a new "counselor's column" beginning in the October issue of *Progress*. This feature promises to be of especial interest to teen-age readers, for many of their problems are to be presented from month to month in question-and-answer style.

Progress readers of long standing will rejoice that the editors are again presenting the Tri-Crostics puzzle, beginning with the November issue. Many requests for it have poured in since it was discontinued in 1943. This intriguing puzzle gives enter-

taining mental activity and at the same time delivers a constructive Truth message.

We look to Jesus as the great teacher of Truth. His words were Truth. He received them from the source of all Truth.—*Richard Lynch; Know Thyself.*

Radio Award to Unity Center Leader

The national award presented by the Mutual Network radio program "Listen Neighbor" has been given to Mrs. Louise C. Beaty, leader of the St. Petersburg, Florida, Unity center. The award is conferred on the broadcaster who is designated the most neighborly and helpful, and nominations for the honor are made by the radio listeners.

Mrs. Beaty has endeared herself to the city of St. Petersburg and surrounding territory by serving as Unity minister and counselor, as a voluntary sponsor of birthday parties every month at a hospital for crippled children, and as the regular speaker on the "Unity Viewpoint" radio program broadcast over

WTSP, St. Petersburg, Florida, Monday through Friday, at 9:45 a. m.

The sun does not have to be coaxed and urged to shine. . . . So it is with God. He is forever in process of giving out what He is and has.—*From God a Present Help, by H. Emilie Cady.*

Wide Demand for Pamphlet on Human Relations

When the two-part article "The Master's Ten Laws of Human Relations" appeared in the April and May, 1945, issues of *Good Business,* some fine comments were received from business executives,

many of whom requested permission to reprint the article for circulation among their employees.

Because of the enthusiastic response to the article, we have reprinted it in pamphlet form, and copies are available without charge upon request.

Among the many requests received for this pamphlet is one that just arrived from the vice president of a farm-machinery company who wants 6,000 copies of the pamphlet for his employees. He writes, "If you can do some good with one pamphlet, you ought to be able to do 6,000 times as much good with 6,000."

If you should like copies of this pamphlet for yourself or others, we shall be glad to hear from you.

El Sembrador *in Puerto Rico*

Unity's Spanish Department reports sending large quantities of *El Sembrador,* the bimonthly for Spanish-speaking persons, to Puerto Rican friends who are in a position to distribute them to other interested persons. Thus the

Unity influence grows and blesses men and women in our neighboring countries.

One friend in Puerto Rico who has sent many, many names for the *El Sembrador* subscription list has recently ordered one hundred copies in an effort to reach still more of his friends and neighbors. The Spanish Department replied to his request as follows:

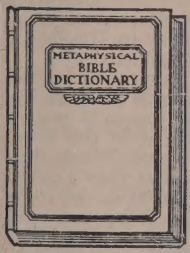
"In your campaign to bring the knowledge of the Unity teaching to one hundred homes, you may count on our co-operation. Should you be able to use additional copies please do not hesitate to let us know, giving the number desired."

El Sembrador is distributed without an established subscription rate. Other Spanis literature as well as transla tions of some of the Unit publications in Italian, Dutch Swedish, German, Russian Portuguese, and Ibo (Wes African) is available withou charge wherever necessary Unity literature in foreig languages is made possible b Unity's Good Neighbor Fund which is constantly blessec and increased by the prayer and love offerings of loya friends who wish to have a part in the work of spreading Truth in other countries.

Worry Eliminated

A friend in Washington writes very specifically about how her first copy of *Good Business* helped her. A portion of her letter follows: "My first copy of *Good Business* arrived just as I had completed a very difficult task. I had been successful but was ill and in the depths of despair as a result of the worrying I had done as I worked. After reading *Good Business* I realized that never before had I thought of the possibility of using Christian principles to eliminate worry in business. I realized that I had been substituting anything and everything for God and His help. Reading *Good Business* has truly changed my life.

Add.. *Interest and Profit to your Truth Study*



The METAPHYSICAL BIBLE DICTIONARY is offered by the Unity School of Christianity to meet a very definite need on the part of students for a work setting forth the hidden inner meaning of scriptural names and terms.

Years of preparation and research went into this very comprehensive work. That is why it is invaluable as a guide to Bible interpretation in Sunday school classes and in Truth study groups. Students of the Unity Correspondence Courses find that this book brings them a veritable library of information and inspiration for their preparation of lessons.

The METAPHYSICAL BIBLE DICTIONARY gives the metaphysical meaning of Bible names of persons and places, of terms and expressions. Passages that have seemed obscure and meaningless come alive with new depth and significance when you refer to the METAPHYSICAL BIBLE DICTIONARY.

Why not add the METAPHYSICAL BIBLE DICTIONARY to your library now? Attractively bound in blue cloth, this book of 709 pages of definitions and references alphabetically arranged is $5 a copy.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

God Gives Success

"God gave him success." This is the reward of King Uzziah, who "did what was right" and "steadily worshipped God" (II Chron. 26:5; Moffatt translation).

By steadily worshiping God King Uzziah kept to the truth that God was the source of his supply. By doing what was right he kept open every channel of good, and God's blessings flowed constantly to him. In this day and time God still gives the only true and lasting success. Your success comes when you keep your mind steadily open and receptive to His divine ideas and do what is right—use the ideas He gives you!

Many Unity students find the Prosperity Bank drill helpful to them in keeping their attention steadily upon God as the source of their success and supply. They use the daily prayer drill and then by blessing a coin and placing it in the Bank prove their faith in God's desire to prosper them. When they complete the drill (usually in about seven weeks) they send in their savings for UNITY subscriptions for friends or for some other purpose connected with the Unity work. Why not send for a Prosperity Bank and let the prayer and practice drill help you bring success into your life? When your request for a Bank is received, Silent Unity begins praying with you for your success.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

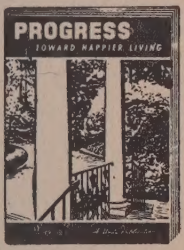
City ..... State .....

Please indicate postal zone number, if cities are so divided. U-10-47

PROGRESS MAGAZINE

Will Delight Your Family

If someone in your family, your wife, husband, son, or daughter (or yourself), likes stories that attract by their interest, articles that give a new slant on things, and short features that entertain, he is bound to like *Progress* magazine.



PROGRESS puts the Accent on Happy Living

"Progress toward happier living" is the motto of *Progress*, so each issue teems with ideas for living richly and fully. *Progress* shows how much day-by-day friendly living, right association with others, and profitable use of leisure hours contribute to happiness, and it always presents tangible ideas that the reader can put into practice to achieve the happiness he is seeking.

If you want to add a happy asset to your home, why not order a *Progress* subscription for someone under its roof.

Progress is just $1 a year.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Harvests

Clarence Edward Flynn

Alike in every garden,
It is my lot to know,
Out of the soil's soft richness
Both weeds and flowers grow.

The gardener determines
Which one he wants to tend;
His choice will be the harvest
He gathers in the end.

Life is itself a garden,
Producing year by year;
And in it little troubles
And blessings both appear.

The gardener determines
The harvest that awaits.
Which of the two will flourish?
The one he cultivates.